

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

VOL. LII, No. 6
WHOLE No. 1310

November 17, 1934

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

EDITORIALS —Note and Comment.....	121-125
TOPICS OF INTEREST: Catholic Ohio Fights for Its Schools by D. C. Lawless— The Criminal Lawyer and His Trade by Lawrence Lucey—Jacques Maritain Comes to New York by Francis Talbot, S.J.—The Church in Gandhi's India by K. E. Job	126-132
POETRY: An Old Orchard—Prayer of the Ascetic	130; 137
EDUCATION: The Conspiracy of Silence by Everett J. Conway.....	132-133
SOCIOLOGY: The Right Not to Be Lynched by Paul L. Blakely, S.J.....	134-135
WITH SCRIP AND STAFF by The Pilgrim.....	135-136
LITERATURE: The Undergraduates Respond by James D. Alberse.....	136-137
REVIEWS OF BOOKS ..138-140.. COMMUNICATIONS ...141.. CHRONICLE ...	142-144

The Swing to the President

EARLY risers on the morning of November 7 rubbed their eyes in astonishment when they read that Pennsylvania had sent a Democrat to the Senate of the United States. Democrats have been permitted to live in Pennsylvania for many years, and to have their being there, but never to move forward to public office. Their prospects in this respect have always been on a par with the chances of an unusually violent anti-Fascist in Italy, or of the Chief Rabbi in Berlin. But the figures are not to be denied, and for the first time in sixty years, a stalwart Republican State faltered in its allegiance to the party.

Probably the issue was more clearly drawn in Pennsylvania than in any other State. Senator Reed, the incumbent, a resourceful politician, high in the counsels of his party, appealed to the people on his record as an uncompromising opponent of the Administration's policies. Mr. Guffey, by comparison a novice in politics, made his appeal as a champion of those policies, and won easily. Whatever excuses may be sought in other States, none can be found by the Republican party in Pennsylvania. But its defeat in Pennsylvania was accompanied, moreover, by a decided swing to President Roosevelt and his policies throughout the entire country. Not even that most sanguine of optimists, the Postmaster General, had allowed himself to predict a victory so sweeping.

Presidents are accustomed to the loss of a majority of their party in Congress through a defeat at the mid-term elections. They well know that people grow tired of hearing Aristides called the Just, and are wont to arrange their political plans in accordance with what has almost become a common political phenomenon. But for the first time since the Civil War, a President will begin the second period of his term with an increased majority in

Congress, and this fact entitles him to believe that the country now supports him as a moral unit. Probably no President has faced his second Congress with an equal title to leadership. Unique in so many other respects, Mr. Roosevelt is also unique in his political fortunes.

But no one knows better than the President that perils lurk in large parliamentary majorities. In politics as in war, an overwhelming victory on one part of a great field has more than once betrayed a general flushed with success into moves that turned victory into rout. Years ago, after a decided defeat at the polls, a New York politician announced that he was satisfied, and even pleased with the results. His own party had begun to break up into factions; defeat would unite it, and give him an opportunity to sow discord among the victors, and "git 'em fightin'." The President did not win on every part of the field. In Ohio, for instance, Mr. Donahey, who will succeed an opponent of the President, Senator Fess, has given the President's policies only a qualified approbation. The same can be said of Senators Walsh and Copeland, re-elected from Massachusetts and New York. Nor can the two Senators from Virginia be counted on for unfailing support, since Senator Glass does not disguise his opposition to the Administration, and Senator Byrd has never hesitated to act independently on the floor of the Senate. On the other hand, at least three Senators, nominally Republicans, can be listed as supporters of the President.

On the whole, then, the President has won an extraordinary approval for his policies. Probably Congress will give no more opposition than is necessary for full and fair debate, when there is room for difference of opinion; but it is to be hoped that it will give that opposition consistently. A rubber-stamp Congress will be fatal for the country as well as for the President. In the partisan issues

that may arise, we have no interest, save to deplore the selfish spirit which creates them, but in the truly important issue of industrial and economic reform, every American has the deepest interest. The Administration has been criticized for failure to make up its mind on many phases of this issue, most notably, perhaps, on the meaning which it attaches to Section 7a of the Recovery Act, and critics have imputed this hesitancy to the Administration's unwillingness to risk losing Congress by offending important political and financial groups. That reason, if it existed, has been destroyed by the elections. The President has a free hand, and we trust that it will be applied vigorously for the establishment of the fullest measure of economic and industrial reform permitted the Federal Government under the limitations of the Constitution.

The President faces difficulties greater than those which confronted Lincoln, but he meets them with powers even wider than those in Lincoln's hands. Catholics will beseech the Holy Spirit of truth to enlighten him in all his acts as Chief Executive, and to quicken him to use his great authority "with malice toward none, with charity for all, with firmness in the right."

Distillers' Silly Season

AN association styled "The Distillers and Brewers Corporation," hitherto unknown to us, has inaugurated a campaign "for moderate drinking." Americans need no campaign to teach them to drink, but we understand what the Corporation means. Probably it has been disturbed by reports from the police and from charity organizations. It is beginning to realize that some, perhaps many, whiskey dealers are not averse to supplying any patron with all the strong waters that he wishes, and with much more than he ought to have, and on weekly payments. Against this practice the Corporation rises in protest. "We do not want a dollar of anyone's money," its president writes, "that should be spent on the necessities of life."

We applaud the protest, but if this association means what it says, it will immediately take steps to abolish the fast-growing custom of permitting the retailer to sell on credit. To force drink on a befuddled customer, easing it down with the assurance, "pay when you feel like it," means in some instances the beginning of another drunken career. In many instances it means that when pay day comes, the retailer, on threat of withholding further drams, will get most of the wage, and the children will be forced to go without sufficient food and warm clothing. Most liquor boards forbid the credit system, and then fail to enforce the order. A wholesale revocation of liquor licenses is the only argument some of these retailers can understand. It should be used immediately.

The Corporation's protest is somewhat weakened by the announcement that the distillers spend millions next year in advertising their wares. But at its best, the trade never ranked higher than half-witted, and that rating is generous. The distillers brought on Prohibition, and they

were the most serious obstacle to the repeal of Prohibition. Unless they have an occasional sensible season to balance the customary silly season, they will re-establish Prohibition.

Government in Business

A DEAL of argument has been bandied about in the last six months on the topic of business in government. Gentlemen whose pursuits for the past half century or so have singularly disqualified them, one might suppose, for authoritative speech, have written and spoken on respect for the Constitution with all the fire and earnestness, if not the acumen, of Madison, Hamilton, and Jay. This belated allegiance does credit to the suppleness of their intellects, and to their willingness, at this late hour, to do honor to the fundamental law of the land. But when the bewildered onlooker turns his gaze to factories in which workers differ little from slaves, and to commercial practices which are related neither to justice nor to charity, nor yet to common honesty or even common humanity, he suspects the existence of selfish motives. He also discerns in the background an able group of corporation lawyers, and a clever ghost writer to give a popular form to their abstruse and coiling cogitations.

Among the leaders of this school of constitutionalists is Henry Ford. To do him justice, however, Mr. Ford, while his support of ghost writers is not unknown, has wasted little of his vast fortune on lawyers. He commonly says his say in a forthright fashion which leaves small need for the revision of the ghost writer. It is probable, in fact, that (like Doheny the tailor in Mr. Dooley's saga, who could lick any ghost that ever lived) as his own ghost writer Mr. Ford can get the better of any ghost writer that ever sat at a typewriter. Hence Mr. Ford's recent statement, made in an interview published in the *New York Times*, has a personal tang. "When a government does anything but govern," said Mr. Ford, "it is always a failure." We quite agree with Mr. Ford. But we would add that when a government fails to check and, if necessary, to destroy businesses which enslave men, it has stopped governing, and is a failure.

Much of the misunderstanding of this question arises from a deliberate attempt on the part of certain industrialists to mislead the public. We do not wish the Government, *rebus sic stantibus*, to go into the business of making kid gloves, for instance, or mattresses, and to compete, probably on uneven terms since the Government would pay no taxes, with private manufacturers. But we do wish the Government to come down with a heavy hand on this kid-glove or mattress factory, when the owners pay the operatives a wage that barely allows them to subsist, or force them to work under conditions that are harmful to their physical, moral, or intellectual welfare.

With Leo XIII, we believe that it is preferable to arrange settlements by private contract. But where there is great disparity between owners and workers, there can be no true contract since there is in no sense an equality between the parties. When settlements cannot

be reached by private agreement, then we insist that intervention is not the Government's privilege, which it may exercise or not, at choice, but a duty to be fulfilled for the protection of its needy citizens.

We strongly suspect that Mr. Ford will agree. Probably he does not realize, however, that his phrases are being used to bolster up arguments for a system which means, ultimately, that no government, State or Federal, shall dare tell any owner how he must conduct his business. That plea is closely akin to a plea for industrial anarchy, and we do not believe that Mr. Ford would care to make it.

We have had plenty of "interference with business by the Government" in this country, but not nearly enough of the right kind of interference. The wrong kind deserves all the opprobrium that can be heaped upon it, and it is what Mr. Ford probably had in mind when he said, "when the Government does anything but govern, it is always a failure." But of the proper type of intervention which corrects abuses and promotes the welfare of employer and employee alike, we have had far too little. All who look for a return of prosperity on an equitable basis will demand that we have more of it, and have it speedily.

Boone, the Builder

THREE great men laid the foundations of the Commonwealth of Kentucky, Simon Kenton, George Rogers Clark, and Daniel Boone. But in building in Kentucky, they also opened the way for the settlement of the vast Northwest Territory, created by the Congress of the Confederacy, through the generosity of Virginia, in the very year which saw the formation of the Constitution. This Territory, an empire in extent and in natural richness, gave birth to States which today are among the most prosperous and enlightened in the Union. It was fitting, then, that at the ceremonies held on November 15 at Harrodsburg, the oldest town in Kentucky, to commemorate the two-hundredth anniversary of the birth of Boone, the President of the United States should speak for all the people of the country. For the event was not local, but national.

There was an individuality about these founders, every one with a contribution that was necessary. Kenton, younger than Boone by twenty-three years, was the active hunter from Virginia, the free captain, the keen-eyed reader of Indian "signs" who more than once saved the infant colonies from destruction. Clark, also a Virginian, was the organizer, a man able to do great things with small resources, a soldier undaunted and undiscouraged, who merited a happier fate than that which overtook his last years. But of the three, Boone was the greatest.

This son of an English father and a Welsh mother, born in Pennsylvania, a few miles from the present city of Reading, on November 2, 1734, was more than hunter or soldier. In his early years, a farmer, a weaver, a smith, by turns, this man had a spirit more than touched with genius. In Kentucky he became a natural leader who

could weld contending, hot-blooded factions into one harmonious force, and, never claiming authority, exercise it in a supreme degree. His influence was quietly dominant in those outposts of Kentucky, continually exposed to attacks by the British and their savage allies, attacks which, in his "Winning of the West," Theodore Roosevelt rightly counted with the battles of the American Revolution. When Simon Kenton, seeing Boone disabled by a bullet outside the palisades at Harrodstown, picked him from the ground, and ran at full speed—he was a famous racer—to regain the shelter of the post, Boone spoke his thanks in one sentence, "You have played the man today, Simon." To all Kentuckians the phrase was a merited accolade after the battle, and in the estimation of these brave pioneer men and braver women, Kenton could have won no higher commendation.

The claim that Daniel's father, Squire Boone, was a Catholic, lacks conclusive evidence, but that the original stock was Catholic, is certain. The elder Boone, born in Bradninch, an obscure Devonshire village, came to this country about 1712. A Quaker, at least in his earlier years, the story of the Quaker refuge established by Penn probably led him to leave England with a group of kinsmen, to settle in Pennsylvania. No direct connection between these emigrants and the Catholic Boones of Maryland has been established, and what religious teaching Daniel had as a boy is unknown. But the youth and the man always nurtured a reverent and religious spirit. In 1816, four years before his death, he wrote his sister-in-law, Sara Boone:

for my part I am as ignorant as a Child all the Relegan I have to love and feer God believe on Jesus Christ Do all the good to my Nighbors and my Self that I can and Do as little harm as I can help and trust on god's mercy for the rest. . . . I flater my Self Deer Sister that you are well on your way in Christineaty.

In 1798, Boone left Kentucky for Missouri, in search of "more elbow room." Here he was welcomed by the Spanish authorities who gave him a grant of land, and made him a judge. Strangers were kinder to him than his own. His Catholic contacts here were many, and he was revered by the people as a good man, gentle and kindly, and a fearless judge.

"On his death bed," writes Peck, "he spoke feelingly of being a creature of Providence, ordained by Heaven to advance the civilization of his country." The humble pioneer was in truth a great American builder, worthy of the praise and veneration that have come to him so tardily.

The Return of the Strike

WHEN Francis J. Gorman, leader of the textile strikers, stated some weeks ago that the mill owners were not living up to the President's agreement, his contention was dismissed as partisan. But last week, Mr. Gorman's contention was supported by the new National Textile Labor Relations Board. The Board points out that although six weeks have elapsed since the textile strike was officially terminated, it is still receiving numerous complaints that strikers are not being re-hired,

and that many have been evicted from company houses.

Mr. Gorman's contentions are thus fully substantiated. Mr. Gorman's warning that should the owners refuse to obey the Board, another strike will ensue, should be heeded. The workers gave up the strike not because they had gained what they could justly claim, but simply because of the Government's assurance that the more glaring injustices would be at once corrected, and the lesser injustices eliminated by degrees. Should the Government now fail them, no Government board can hope to be heard in the next strike.

Sidney Wollman and other labor leaders recently warned the workers in the New York sector that to give up their unions on the understanding that the NRA would take their place would be a fatal mistake. The warning is universally applicable. The Government cannot do, and should not be expected to do, everything. The Government has its functions, but the unions also have theirs. The two must unite to protect the rights of the worker.

Note and Comment

Results of The Election

THE overwhelming ratification of the New Deal at the polls on November 6 will have reverberations in many quarters that at first sight might be unexpected. Take the book trade. Publishers tell us that the sale of novels is decreasing and that the public will snap up any popular presentation of a new economic idea, any book about revolution (no matter what kind), any explanation of economic facts. We may expect this trend to expand enormously. Then the importance of college professors is going to be enhanced; not because all of them may join brain trusts, but because Mr. Roosevelt has called our attention to a body of men who have hitherto had renown only among their students, and then mostly because their courses are frequently classed in the "snap" or "most-popular" variety. Economics, social theory, political philosophy, all these have become matters of life and death, and the public wants to hear from those who are articulate about them. What money is, how it is created, what banks do and how they do it, these will be questions discussed as passionately as was the great debate on over-production *vs.* under-consumption three years ago. The bankers will probably prefer to be left in the obscurity they enjoyed before March, 1933, but that may now be only because they, too, would like the time to study a little economics themselves.

The "Profane Christian State"

IN his New York lecture under the auspices of the Catholic Book Club, reported elsewhere in these columns by Father Talbot, Jacques Maritain offered a distinction which rather took his hearers' breath away, particularly those who had not been acquainted with his

writings. It was a Scholastic distinction, as befitted the man, but it was unexpected from a scholastic. It was so practical. As Father Talbot notes, he was willing to admit that the Middle Ages have gone forever, and that they will not come back. He spent no time mourning the passing of the Christian City of that time; and yet he was optimistic enough to assert that the Christian City is possible in our time also. On what grounds? Has not the state become a lay, secular state, irrevocably? Yes, it has, says M. Maritain. But that is no reason to say that this lay, secular state may not itself be Christian. The Middle Ages he called the "sacred Christian state," in which "the temporal exercised a ministerial capacity as regards the spiritual"; that is, the temporal was an instrument of the spiritual. That will never be again. It would be throwing away our energies to work for it. The temporal is in the saddle; it has risen above the status of instrument. *Let us Christianize the temporal.* Then, says M. Maritain, we will have the "profane Christian state." The revolution will not, then, be a political one, and the old forms allied with the Church need not be recalled. It will be a revolution of minds and souls, using the new forms, which we can all accept. It is a practical and realizable program for Catholic Action.

Anti-Church Parades In Mexico

SPONTANEITY is not a conspicuous mark of the anti-Church demonstrations organized by the Government in Mexico. The method of assuring a full attendance of participants is simple: If you don't march, you lose your job. Apparently a close check-up was ordered with respect to those who did not participate in the big parade in Mexico City designed to demonstrate to the outside world how united the Mexicans are in their enthusiasm for the Governmental policy of socialistic education in the schools. Forty-eight Federal employees were reported among the missing from this procession and as a consequence they were summarily discharged without pension or recommendation. Of these forty-eight employees twenty-four were in the Department of National Economy, fifteen in the Department of Communications and Public Works, five in the National Agrarian Ministry and four in the Ministry of Foreign Relations. Others in the Ministry of Finance had resigned prior to the parade because they found themselves in disagreement with the proposed law. According to the latest dispatches from Mexico this type of persecution has many ramifications. Several interns, for example, in the hospital at Juarez have been among the more recent victims of tyranny. These young men, all graduates of medical school, were not only discharged for their refusal to join the anti-Church demonstrations but also penalized in respect to their career as doctors, inasmuch as no one may practise medicine in Mexico unless he shall have completed his internship within the country. Discharge from the hospital internship is equivalently disbarment from the profession. Obviously, it will soon be necessary to display a diploma in atheism in order to secure place or preferment in the Calles regime.

Protests for Mexico

HOW are American Catholics going to be able to cope with the looming struggle in Mexico? It is a question that is often asked. It is perfectly clear that during the last great struggle, in 1926-1929, when the united protest was almost entirely Catholic, the vast mass of the American people was indifferent, if not actively hostile to our contentions. The reasons were not far to seek; it seemed to be just a family fight among Catholics, with which the rest of the world had little to do; while the propaganda of the other side was so glowing with the brave promises of a Calles making a new world for the peasant and the worker that we were made to look just like obscurantist obstructionists standing in the way of a New Deal for the Mexican people. That propaganda had its value then; but, like all propaganda based on mere promises, it wore thin and has no value whatsoever, now that the promises were never fulfilled. Again, the old charge that the Catholic Church was so powerful that it might by political activities overturn a government has fallen flat, for the Church in Mexico is a crushed and pitiful thing, as even its enemies boast. The outlook, therefore, for a new and true public opinion in this country concerning Mexico was never better. But not if it is to be attempted by Catholics acting alone. The old suspicions will be aroused, the old hostilities revived. The obvious duty of every Catholic in this country is to acquaint his non-Catholic neighbor with the true state of affairs in Mexico, so that that neighbor will raise his voice in protest, as have so many papers: the *New York Times* and *Post*, the *Pittsburgh Post-Gazette*, the *St. Louis Globe-Democrat*, the *Philadelphia Record*, the *Detroit News*, among others in large cities. The more prominent the non-Catholic who protests, the better; and better still if every Catholic exerts himself to induce these non-Catholics to join the movement of protest.

A National Racket

THE following imaginary train of events may aid American citizens to visualize more clearly the present Mexican situation. All over the United States racketeering gangs moved toward Chicago and there merged into a powerful national gang. This new national mob was baptized "The Revolutionary party" and dedicated to the redistribution of land and money. It captured Chicago, St. Louis, Cleveland, Cincinnati, Pittsburgh, Philadelphia. The United States Army fought valiantly but the gunmen emerged everywhere victorious. The President and his cabinet made a beeline for the Canadian border, and on a bright, sunny morning, with bands playing and banners dancing in the breeze into the city of Washington marched the triumphant army of uniformed gunmen. Before a huge throng gathered around the Capitol, John Dillinger took the oath of office as President of the U.S.A. Al Capone became Secretary of State; "Pretty Boy" Floyd, Secretary of the Treasury; "Legs" Diamond, Secretary of War; "Dutch" Schultz, Secretary of the Interior. When John's term was up,

Al went in, and after him, "Pretty Boy" and then "Legs," but John was the boss. Wealth was redistributed, John getting most of it, Al and some of the others sharing generously. While the gang was shoveling in the gold, golden promises were showered lavishly upon the poor and underprivileged. The gang gradually muscled in on the United States Steel; Standard Oil, the big railroads, all the large corporations. It was history's prize racket. The Church, teaching that murder and robbery and adultery were wrong, made the gang feel uncomfortable. John told "Legs" to stop the Church from teaching things like that. "Legs" closed up the churches, padlocked the parish schools, exiled the priests and nuns. Put Calles in for Dillinger, change all the other names, and you have exactly what has taken place, and is taking place now, in Mexico.

Baptized by The Jesuits

IT'S a very minor matter, of course, but it does seem as if our playwrights are getting more and more interested in the Jesuits. This paragraph doesn't refer to "The First Legion," but to a newer drama—an opus by the two Lewises, Sinclair and Lloyd, which opened the past week on Broadway. "Jayhawker" (starring Fred Stone, our old friend of "The Red Mill" days), is all about a John Brown sort of character who gets elected as the Senator from Kansas by indulging in boob-baiting oratory and fanning the home folks into a frenzy against slavery and how, when he gets to Washington, he becomes a bitter ender and howls for the extermination of the South. Well, anyway, when the Senator is later on trying to recruit a regiment from his home State, he summons an Irishman, who seems to be something of a power among the lads back home around Wichita, and into this Irishman's ear he whispers the amazing tale that Abe Lincoln is really a Catholic. "Yep. Mebbe twenty people in the hull country don't know it. But Abe was baptized by the Jesuits in Kaintucky." Naturally this news delights the County Pottawatomie man, and he rushes off stage crowing ecstatically over the fact that at last there's a Roman in the White House. All this gets a huge laugh from the audience. No doubt it should. It's legitimate comedy, and if it is false history, at least it's true politics. We're not objecting. We're just interested.

AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

WILFRID PARSONS
Editor-in-Chief

PAUL L. BLAKELY
GERARD B. DONNELLY

FRANCIS X. TALBOT
WILLIAM I. LONERGAN

JOHN LAFARGE
JOHN A. TOOMEY

Associate Editors
FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID
United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: MEDallion 3-3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

Catholic Ohio Fights for Its Schools

D. C. LAWLESS

THERE is a campaign entering its second stage in Ohio that will interest every reader of AMERICA. How lively a concern it has evoked in other quarters is reflected in the current news items.

An Associated Press dispatch dated at Castel Gandolfo, September 14, reported that the Most Rev. Karl J. Alter, Bishop of Toledo, on his *ad limina* visit to the Pope, had informed His Holiness of the movement to secure State aid for parish schools in Ohio. The same day a reporter interviewed Auxiliary Bishop James A. McFadden of the Cleveland Diocese who, according to the dispatch, "felt sure the subject would come before the Legislature at its next session." Msgr. Francis J. Macelwane, Superintendent of Schools in the Diocese of Toledo, declared to another interviewer that "the request of Catholics for a share in a State program of support for education will be presented when the school question is again considered by the Legislature." Similar interviews doubtless appeared in the newspapers in the Archdiocese of Cincinnati and the Diocese of Columbus.

During the following week the Ohio conference of the Methodist Episcopal church assembled at Zanesville and went on record, according to an A. P. wire of September 17, as opposed to the grant of State aid to parish schools. On September 18 a press dispatch from Columbus disclosed that on the Sunday preceding evidence was laid before a large gathering of the Ku Klux Klan that the Democratic candidate for Governor "has led the Catholic clergy to believe that he favors backing up their schools with public funds. Every candidate for the general assembly who fails definitely to state his opposition to the plea of the parochial schools is to be opposed by the Klan."

The Republican State Convention, which met before the Castel Gandolfo dispatch appeared, took no stand on this question when it promised in its platform to provide "essential revenues to keep the schools open." The Democratic convention, which met at Columbus after the dispatch appeared, likewise sidestepped the issue; but newspapermen pointed out that, since it "did not specify public schools" in its platform plank providing for State revenues, it left a loophole "by which support for parochial schools could be asked."

Two weeks later the same meeting of the Toledo Ministers' union which warmly supported and voted to participate in the nation-wide crusade for decent motion pictures, moved without discussion "that consideration of the proposed State legislation for the giving of aid to private and parochial schools be placed with a committee."

Finally, as I write, the papers announce the Ohio congress of Parent-Teachers at Columbus October 10 to 12 to promote among other objects a program of State revenues for public education.

These news items, a mixture of frankness and reserve, both reveal the State-wide interest in the matter of aid for parish schools, and portend a conflict likely to be ag-

gravated by the very serious financial plight of the public schools.

But the Catholic party is not seeking a battle. It is seeking to win the ears of legislators and citizens to listen to economic sense and to an appeal to justice. And we are indebted to the same secular press for official statements of the Catholic side. Among the many that have appeared I have read the short and pithy articles of Msgr. Macelwane in the *Toledo News-Bee* and of the Rev. A. J. Sawkins in the *Blade*, all published during the campaign of last winter when the first appeal came within a few votes of winning (actually securing a majority) on several ballots in the Legislature. These articles are addressed to common sense and a spirit of fair play, and they present irresistible facts. Limited space obliges me to mention only one group of such facts, but that is typical of all. For the sake of clarity the reader is reminded that settlement of the question of permanent support of Catholic schools is not now under discussion. The present goal of the movement in Ohio is relief in an emergency.

In the only two requirements that concern the citizens of this State the Catholic schools and the public schools are on a parity: (1) they give substantially the same secular education; (2) they are free. The appeal is made, therefore, for all free-tuition schools that meet State educational standards. These schools are now menaced by the enormous deficiency in their regular, local income, namely, county taxes in the case of public schools, contributions in the case of all others. An emergency measure of a grant by the State to save the schools of the State is proposed. All approved free-tuition schools are morally entitled to a share of such bonus, or endowment, or whatever you wish to call it.

How much? Of this emergency fund to be taken out of the pockets of all the taxpayers, Catholics, numbering one-sixth of the population of the State and educating at their own expense one-sixth of the children of the State, are entitled for their schools to what is taken out of their pockets, one-sixth of the total grant. If that grant is to be \$40,000,000, as estimated, Catholic schools are entitled to about \$6,700,000.

But they are not asking that much. As they appeal to reason, they aim to be reasonable themselves. Since it costs from \$80 to \$100 per pupil to educate in our public schools, whereas it costs only \$25 to \$40 per pupil to educate in the Catholic schools, the former will need much more of the special State tax. Instead of a pro rata share, Catholics are willing to accept less. Instead of the \$6,700,000 which they will contribute of the \$40,000,000, they ask for less than a third of it. They ask for only \$2,000,000 of their own money, yielding the balance of their contribution, \$4,700,000, to the public schools. This \$2,000,000 will save the Catholic school system from collapse.

Wouldn't that be a good bargain for the State? The

wise thing for the State to do? Suppose the State refuses and the parish school system collapses, and turns 172,000 children out onto the public schools, how much more in addition to the \$40,000,000 would the State have to levy to absorb the invasion? And what legislature will vote it after straining their last resource—if they are able to accomplish it—in providing the \$40,000,000? And where would they shelter the 172,000 pupils? The cost of educating just given does not include the capital invested in buildings. Where would the additional capital come from to supply the added demand for schoolrooms?

Catholics are not now seeking redress of their chronic grievance. After educating their own children at their own expense, saving the State \$17,000,000 annually, they still submit to be taxed another \$17,000,000 annually to help educate the children of others. They have cheerfully supported bond issues for magnificent structures they cannot use—bond issues that could not have been passed without their votes, and which they will have to assist in redeeming. Would it not be the fair thing, then, in view of their past patience and generosity, to grant their modest request for State aid in their present adversity?

But is State aid constitutional? The Catholic leaders have consulted competent authorities and are satisfied that it is. Is the payment of public funds to Catholic hospitals and institutions constitutional? States and

municipalities make such payments regularly. And that in spite of the fact that those hospitals are conducted by nuns who administer to the sick with crucifixes suspended from their necks; that crucifixes and holy pictures adorn the walls in the rooms and hallways; that they have chapels with the Real Presence where patients frequently attend Mass or say their prayers; that wayward Catholics are brought back to their religion, that converts are made, and that the Sacraments are administered by priests at the bedside of the sick and the dying.

States and municipalities know they are not paying for or encouraging this exercise of religion; they are paying for first-class medical and surgical care and nursing. Exactly the same distinction applies to the grant of State aid for free-tuition schools. Some of them happen to be religious free schools, but they are subject to the State compulsory education law and to State pedagogical standards, and State aid will be given them in support of compulsory and approved secular education—and for nothing else. Constitutionality of State aid is the bugbear of the timid and the refuge of the hostile.

Readers who wish to secure an able and authoritative statement, going into the history and principles of this subject as well as the current facts, are referred to the pamphlet by Bishop Alter on "State Support for Religious Free Schools." That is the catechism of the cause.

The Criminal Lawyer and His Trade

LAWRENCE LUCEY

CRIMINAL law and the criminal lawyer have news value. Three recent biographies of criminal lawyers—"For the Defense," being the life of Sir Edward Marshall Hall; "The Great Mouthpiece," the life of William Fallon; and "Take the Witness," the life of Earl Rogers—have reached the best-seller class. Further evidencing this interest is the fact that whenever law in the abstract is mentioned in the presence of the uninformed layman, his response deals with criminal law. If it has occurred to him that law is a genus which has civil law, natural law, international law, law of nature, etc., among its species, he regards this meaning of law as secondary.

Editors of newspapers are continually whetting this appetite of their readers. Campaigns to reform the criminal law and its arch-protagonist, the criminal lawyer, are instigated. The campaign centers about some personality; for, reasons the editor, how many newspaper readers are interested in impersonal law? The determination of the success of these campaigns depends on how the following questions are answered: Has the offending criminal lawyer been disbarred and sent to jail? Has the district attorney been removed from office? Has some new statute been passed which makes the act complained of criminal? The most successful of these campaigns merely scratch the surface. They never touch the underlying structure of the criminal law. The framework of the criminal law

is the same today as it was hundreds of years ago in England. Hence these campaigns have little permanent value.

When the glamour has been removed from criminal law, its place in society shrinks considerably. As a maximum figure, only ten per cent of those engaged in the legal profession in New York State can be called criminal lawyers. (The percentage is home made.) In the law schools of Fordham and St. John's, only two semester hours are devoted to the study of criminal law, while the remainder of the three years is applied to the study of civil law. The time which other law schools set aside for the study of criminal law approximates that of the two schools mentioned.

The criminal lawyer, due to the underlying structure of the criminal law, does not have to know much law. In a few words, the philosophy of the criminal law may be stated thus: innocent men should not be convicted of crime, and in order to prevent this from happening, it will be necessary for the State to prove the guilt of an alleged criminal beyond all possibility of a reasonable doubt. If a reasonable doubt can be shown, the defendant should be acquitted; for it is not as bad to acquit the guilty as to convict the innocent.

With this principle coursing through his mind, the criminal lawyer does not have to reach for his briefcase and find out what the law of a particular case is. The

best defense which he can offer is one that will tend to arouse a reasonable doubt as to whether or not his client did the act of which he is accused. He will try to rebut the alleged facts, and pays little or no attention to the question of whether the facts, if proved, constitute a crime. The act alleged to have been done by the defendant usually is a crime. Thus, if the legislature were to pass a statute making the act of reading a crime, and you were accused of reading this paper by someone who had seen you reading it, the criminal lawyer would tell a jury that your eyes were pointing toward the paper so that you appeared to be reading it, but your mind was not taking in the words, it was enjoying the pleasures of a summer vacation. Your eyes were on the paper, but your mind was not. Hence you were not reading. If you add to this argument an eloquent tongue and a pliable jury, the result is a reasonable doubt.

It has been said of the criminal lawyer that he knows everything but law. This statement is an unrefined generality, but it is substantially true. It does not require a knowledge of law to create a reasonable doubt. But the lawyer in searching for material with which he may create this doubt often must resort to medicine, history, sociology, religion, psychology, etc. The most important asset to the criminal lawyer is a knowledge of human nature. He must know how to tamper with the thinking processes of the twelve men, good and true. He must insert a reasonable doubt in their minds whether his means of doing so be fair or foul. The author of "The Great Mouthpiece" tells of how a reasonable doubt was created in one case, by a reprehensible stratagem:

William Fallon was asked by a reporter, "What situation did you manufacture that stands out in your mind?"

Fallon replied, "I never manufactured any more situations than did the prosecution. If you mean psychological effect, I think, off-hand, of the time I was defending a dumb fellow on a murder charge, first degree. I got him a rosary and told him to wear it in his breast pocket, with a big handkerchief wrapped about it. He kicked, saying he was a Methodist; that a rosary was bad luck. I said, 'You do as I say, and when I lean over and point at you while you're on the stand, you start bawling and crying. Then pull out the handkerchief and let the rosary fall to the floor.' We had to rehearse the thing at least twenty times. I saw to it that several Catholics were on the jury. The day my client went on the stand, I worked him into a rather genuine cry. I pointed my finger, but he didn't go through with the plan. I had to work on him some more, this time to *lessen* his grief to a point where he might respond to cues. Then I leaned over, cocked the old fore-finger and roared: 'Please don't cry. I know it is hard, but I must ask these questions. Use your handkerchief.' This roused the dumb cluck. He hauled out the kerchief and the rosary fell to the floor. I noticed that some of the jurymen almost jumped over the rail. Well, he was acquitted. I suppose the rosary didn't do him any harm.

Fallon was placing a minor premise in the minds of the jury. The rosary told the jury that the accused was a devout Catholic, and they knew that devout Catholics seldom commit murder. Thus, they had reason to doubt the guilt of the defendant no matter how strong the other evidence might have been.

The theory of a reasonable doubt in removing the necessity for a knowledge of law on the part of the criminal lawyer also points to the cause of his notoriety and dis-

honesty. In filling his mind with facts instead of law, the criminal lawyer is courting publicity. Facts are stuffed with human interest, and no matter how much more shrewd or likable a civil lawyer may be, he cannot compete with the criminal lawyer when they stand before the public court of appeals. The civil lawyer plays the music of Beethoven while the criminal lawyer is playing that of Irving Berlin.

No matter how dishonest a civil lawyer may be, he considers himself a saint when compared with a criminal lawyer. If you were to ask the lawyer who authored the house of Insull, or lawyers who create other corporate reservoirs, for their opinion of criminal lawyers, they would invariably reply "those crooks." These men realize that a criminal lawyer, in order to free most of his clients, must fabricate defenses and inject reasonable doubts in the minds of a jury when the lawyer himself may have no doubt of his client's guilt. The lawyer must protect his client with the cloak of a reasonable doubt, and raise his voice to the tune of "constitutional rights." The law will protect an alleged criminal and presume him to be innocent, even though he has already been arrested, arraigned before a magistrate, and indicted by a grand jury. If the law is so jealous of the rights of a defendant, and is so hesitant in pointing the finger of guilt at a person who to all outward appearances is a criminal, why should not the criminal lawyer give his client every advantage which the law offers him? In defending his client on the theory of a reasonable doubt, the lawyer is not trying to show that his client is not guilty; he is trying to show that *in the eyes of the law* he is not guilty. If this be crookedness, it is the system, in which the lawyer is plying his trade, that is at fault.

The criminal lawyer in the pages of many of his biographers is credited with more cleverness and subtlety than he possesses. He is often pictured as a nimble-witted rogue who is continually pulling the wool over the eyes of the judge, district attorney, and jury. As a matter of fact, these men often close their eyes in order to help the criminal lawyer. In a civil case both parties will feel the verdict in their pocketbooks, and neither party has the soft cushion of a reasonable doubt to fall back on. But in a criminal case the defendant is usually the only one who has a real interest in the case. The district attorney, in presenting his case for the people of the State, does not represent a client who will come to his office after the trial and congratulate or reprimand him. He will not feel the verdict in his pocketbook. Often a tender heart or a lazy mind makes him a "stooge" for the criminal lawyer, rather than an opponent. To the judge and jury, the defendant may be guilty, but they are human. They are unable to see how society will be helped by sending this poor unfortunate to jail. They all close their eyes and the criminal lawyer waves his magic wand.

Should society ever be placed in such a position that the fear of the punishment of the criminal law would be the only deterrent to the commission of crime, there would result a wave of crime which would make present-day Chicago by comparison a city dreamed of by utopians. Without the conscience of man, his belief in the Deity

and his religion, the criminal law would be helpless. It would be interesting to study history with the end in view of determining what relation there is between the waning of religion and the waxing of crime. I think the result would be such that society, should it be of the opinion that there is no personal God, would be forced to create a god. In religion society possesses a most efficient criminal law.

Any attempt to reform the criminal law permanently

must concern itself primarily with the theory of a reasonable doubt. And in altering this theory some other method for preventing the conviction of the innocent must be devised. As yet, no substitute for the reasonable doubt has been found. The future is not laden with promise. And until the solution of this problem appears, we shall have to muddle along with our present system of criminal law and its root principle, the theory of a reasonable doubt.

Jacques Maritain Comes to New York

FRANCIS TALBOT, S.J.

MONSIEUR MARITAIN emerged from the gloom of the train platforms of the Grand Central about nine-thirty on a Sunday morning. He seemed to reflect the grayness of his felt hat and the whiteness of his scarf. But that, remarked someone, was the usual appearance one had when one was released from the sleeper from Chicago. The ashiness passed, but a delicate, gray kind of asceticism is the characterizing memory which lingers in my mind of M. Maritain. It is not a neutral and not a drab grayness, but that mellowed, seasoned coloring which men of thought and of kindly soul acquire in their middle life. It comes mostly from that kindliness which is the complexus of human virtues, of courtliness, of modesty of bearing, of proper self-deprecation, of thoughtfulness toward others, of gentleness, of humility. The charm of these things, and of his spontaneous, disarming smile, and his sharp, concentrated eyes when he sought the English word to express his idea, these, too, are lingering memories.

Profound as are his thoughts, and certain as are his philosophical convictions, M. Maritain seemed to be troubled and uncertain about two things when he arrived in New York to deliver his lecture "Of a New Christendom." It was only later that he half-confessed his apprehensions. Would his lecturing in New York be an influence for good, would it be helpful? And would the lecture be applicable to conditions in the United States or would it be too much a summation of the contemporary state of Europe? Since M. Maritain did not express what fears he had in explicit words, and since no definite answer could therefore be given to him personally, I am making bold to pose the questions and affix the answers.

His lecture was under the auspices of the Catholic Book Club, through the managerial direction of Miss Julia Kernan, editorial secretary of the French Book Club. It was held at Town Hall, at five on a Monday afternoon. For the proper understanding of the significance of this event, I should relate that M. Maritain is a champion of Thomistic philosophy, is a neo-scholastic, is a writer of the most serious, erudite type of book. His "Art and Scholasticism" requires, for a full comprehension, an intimate and a masterly and an habitual pre-cognition of the theory of art and of the theses of philosophy. His "Prayer and Intelligence," his "Philoso-

phy and Progress," his "Religion and Culture," though remarkable for lucidity are intelligible only to those with lucid intellects. His "Three Reformers," namely, Luther, Descartes, and Rousseau, and his analytic biography, "The Angelic Doctor," deal less with generalizations and the universal, based as they are on the progenitors of specific trends and systems. His "Primaute du Spirituel," popularly but rather inadequately called in English "The Things That Are Not Caesar's" is for the scholar who has labored for knowledge and out of a fulness has concentrated a small residue. "Now what purpose does this book serve?" M. Maritain inquires in his closing paragraph, and his words indicate my meaning.

Contemplative minds already knew, better than its author, everything it attempts to explain. Others will be none the wiser. Any one who does not understand today, may perhaps understand tomorrow. And again, as Pascal says, we have not been given the task of securing the triumph of truth, but of fighting on its behalf.

Briefly, M. Maritain's books are capable of being grasped by the intellectual minority. In the second place, their presentation of distilled Catholic belief would ordinarily be found unintelligible to the philosophical unbeliever. And in the third place, their orthodox militancy would render them unacceptable. M. Maritain arrived to lecture in New York. In his mind was the question, humbly conceived, as to whether any influence in thought he might have would be exercised in New York. In the minds of the projectors of his lecture was the question whether or not there were many people in New York who thought enough of M. Maritain to come to the Town Hall to hear him. Nearly 1,000 people attended. The line waiting stretched from the box office to the street. The quality of the audience was significant, it gave a spurt of optimism to those of us who sometimes despaired of the upward soar of Catholic philosophy in these years of chaotic thought trends. Our pessimism had derived from two observations: the lethargy of Catholics in this country in regard to things cultural, in regard to things of the ideological order, in regard to the speculative aspects of the derivatives of Christ's teachings; and the lack of interest on the part of non-Catholics in scholasticism, in Catholic theory, in the practical application of Catholicism as a remedial system for the rejuvenation of a decrepit civilization.

There are the beginnings of hope, as may be gathered from the audience at this lecture, that Catholic thought is being pondered by the non-Catholic world and that it is being comprehended and esteemed by the Catholic world. Present was nearly the whole faculty of philosophy of one great secular university which, until now, had believed that Catholicism had little to offer the modern mind, could little solve the modern problems. Scattered here and there were professors and instructors and students of other non-Catholic institutions, as well as editors and writers who were discovering Catholicism through M. Maritain's writings. They came, perhaps, with the thought of T. S. Eliot in their mind, that Maritain is "the most conspicuous figure and probably the most powerful force in contemporary philosophy."

More unbelievable to me was a fact that I had never anticipated. Its statement may have the guise of uncharitableness and castigation. I was delighted to behold more than 500 Catholics so far superior to elemental Catholicism as to be interested in an intellectual dissertation on empyreal Catholicism. The Catholic audience of M. Maritain was a gathering of Catholic brains, the best Catholic brains in New York and its metropolitan area. During the fifteen years in which I have been observing New Yorkers, I have never been privileged to observe the intellectual Catholics massed in such numbers. This is not without significance. It is the answer to M. Maritain's hesitant query as to whether his presence would be helpful, whether he would be a good influence for Catholic thought in New York and the rest of the country.

As for his lecture, "Of a New Christendom," it is not possible in this instance to offer a detailed critique. It will be published shortly in its entirety. So crammed was it with provocative thought that each paragraph would require an article and each part of it would need the pages of a book for proper exposition. The subject was the advance on the thought which made up the lengthy essay "The Things That Are Not Caesar's," that dissertation on the relations of Church and State written in reference to the *Action Française* movement.

Through the first portion, M. Maritain surveyed the lineaments of the interrelation of Christendom and secular authority during the Middle Ages. That was a distinctive order, a defined period of culture and civilization. It passed. Never can it be recovered. And to me, at least, the lecturer affirmed something I would applaud and broadcast, namely, that the Middle Ages, grand and glorious as they were, are gone forever, that it is stupid for our Catholic philosophers and artists and economists to be forever telling us that we must return to Medievalism, that Catholicism today must have a different appearance and a different appeal from that of six or seven hundred years ago. The same living spirit in an eternally living Church that inspired the Faithful of the Middle Ages to create a world order for the Middle Ages must inspire the Faithful of this Modern Age to create a Modern Age world order. M. Maritain is not being quoted in the foregoing; he is held responsible only for the genesis of my own contention.

In the second part of his lecture, M. Maritain marked out the five characteristic notes of the New Christendom in the conditions that developed out of the Reformation and out of the irreligion into which the Reformation degenerated and out of the political upheavals since the World War. His problem was that of analyzing and synthesizing the fusion as well as the segregation of the spiritual and the temporal in their communal structure and in their personal application. In the Middle Ages, the Church was the head and the State was the arm. It is not so now. The Church and the State are as two persons dwelling side by side. For the establishment of Christian principles, must Christendom secede from the present order or can Christendom bring about a homogeneity that proceeds from a compromise, in the reserved sense, on the concept of authority? "In the new Christian civilization," M. Maritain held as his fifth characteristic, "the common work (accomplished by the State) would no longer appear as a Divine work to be realized by man on earth but rather as a human work to be realized on earth by the passing of something Divine, which is love." And that, as so much else in M. Maritain's argument, separates us from the ages we call of faith. "Of a New Christendom," in answer to M. Maritain's anxiety, has a powerful application to American conditions, apart from its European significance.

I fear that I have done injustice to M. Maritain, in reporting his lecture, in suggesting that he is an abstraction of thought, in implying that he dwells in a paradise of theory, that he is mind and soul rather than human and corporeal. True, he battles for ideas, but these, he has remarked, will have their practical application in generations to come. But he is intensely interested in persons and actions of our immediate times. He wanted to know, for example, about Dorothy Day and the *Catholic Worker* movement. That was important for him in his visit to New York. He was supremely happy when he was with the little group of students meeting in an executive session of the ICLC, mentioned elsewhere. Such interests as these keep M. Maritain close to the present, practical order, and such interests ensure the sanity of his philosophical conclusions.

AN OLD ORCHARD

Musing in the mellow sunshine of the afternoon,

The old trees rest in calm companionship,

Long past the gay wild springtime of their youth,

Memories only, the May's soft cheek, the June's sweet lip.

Soon the autumn winds will sing old ballads of the hills,

And moons of other day will light again

A ghostly bloom on branches sere and bare;

Out of the past will sing the robin and the wren.

Wise with the dreaming of the kingly years, serene with peace

That vanished springtimes yield to steadfast hearts,

They muse, content, though moons bring early dusks

And with the dawns o'er hills of silence song departs.

Would that our lives might know the patient wisdom of old trees,

The quiet trust of root in soil and sod,

The memories no season's change can mar,

The earth's abiding faith in all the ways of God!

ARTHUR WALLACE PEACH

The Church in Gandhi's India

K. E. JOB

IT needs no uncommon keenness of perception to note that India, the mistress of oriental cultures, is passing through unprecedented revolutions in her social, religious, and political spheres, which would, of course, have their repercussions on the fortunes of Christianity in that vast subcontinent. Politically, the leaders of the Indian National Congress have, at long last, realized the utter futility of not cooperating with the British Government, and have made up their minds to enter the State legislatures, with the express intention of achieving *within* the houses of legislature what they could not gain from *without*. They appear to be confident about squashing the white-paper scheme, and of thereby replacing the present white bureaucracy with a brown one, which is of a predominantly Hindu complexion. While the Government of India laughs at these fondly cherished hopes of the Congressmen and their Swaraj party, the different sections of the Indian populace view the impending political changes with grave concern, and even go as far as calculating their own probable gains and losses under the coming Swaraj.

Among the Indian Christians themselves, who form but two per cent of the population of that country, there are men of very divergent views as to the fortunes of their faith in the Swaraj that is going to be. Some of them are pessimistic and they experience all kinds of gloomy forebodings for Christianity under the Swarajist regime; while others who are more optimistically inclined express the view that Christianity would flourish under the fostering care of the Hindus, whose religion is one of unbounded toleration. Of course, as the old Sir Roger de Coverley Papers once put it so exquisitely, much might be said on both sides.

On the one hand, there is no denying the fact that there is an undercurrent of suspicion and prejudice against Christianity and Christians among the large sections of the so-called Indian Nationalists. They are decidedly opposed to conversion work, and look upon the proselyting activities of missionaries as a disturbing element in the country. India being a land of intense communal prejudices, the Government of India has had to recognize the principle of communal representation, both for official preferences and for filling in the legislatures of the country. Hence it is no wonder that the Hindus and Moslem, who form the major communities in the State, look with grave anxiety at the proselyting activities of the Christian missionary, be he a foreigner or an Indian; not so much because he considers Christianity false, as because their own ranks are being proportionately reduced. Of late, this view had been noised abroad by Sir Henry Pagecroft, M.P., of the Defense of India League, who, in the course of a long letter addressed to the Archbishop of Canterbury, said: "The position of the Christians in India, with law and order divorced from British control, and with an administration from which British

servants are eliminated, is viewed with the gravest possible concern."

But the vast majority of Indian Christians, both Catholics and Protestants, have chosen, rightly or wrongly, to welcome the impending constitutional changes, though at the same time they have been circumspect enough to demand adequate safeguards for their freedom of worship and propagation of their faith. Since the Indian Christians in general have always been quite willing to cooperate with the members of other communities for the advancement of their country, their demands for the safety of their religious liberties and rights can by no means be interpreted as lack of confidence in the future political leaders of the country. Nor is the British public opinion in any way against this view of the Indian Christians. For example, Canon Holmes of the Church of England, being fired with indignation at the aforesaid gloomy predictions of Sir Henry Pagecroft, wrote a vehement denunciation of it, in the course of which he declares that "this fury of Hindu or Moslem against the Christian, now suppressed by the strong British arm, but ready to burst out when the arm is withdrawn, exists only in the imagination of the India Defense League."

An unbiased study of India's past, however, does not lend much support to undue optimism on this point. Though the Faith was implanted on Indian soil by the Apostle St. Thomas himself, and though for a time it had spread throughout the length and breadth of that country, its growth had been stunted and dwarfed by its stifling pagan atmosphere, till it had been again fanned into flames with the advent of Christian nations from the occident. John of Monte Corvino, Archbishop of Cambaelec in Cathay, the first Latin missionary known to have visited India, in a letter dated 1306 bears direct testimony to the existence of religious persecutions in Hindu India. He says: "There are in India a few Christians and Jews, and they are of little weight. The people persecute much the Christians and all that bear the Christian name." Moreover, the annals of modern India can show forth a brilliant galaxy of martyrs like the Blessed John de Britto, Deva Sahayom Pillai, etc., who have won their crowns at the hands of Hindu rulers, and a host of Christians who have been slaughtered by the Moslem rulers and conquerors, massacred for no other reason than their faith.

It has commonly been asserted both by the Hindus and over-optimistic Christians in India that Hinduism being a tolerant religion, Christians need have no fear from it, under the coming Swaraj. But it has always to be borne in mind that this alleged toleration of Hinduism is more deadly and fatal to Christianity than the militant hostility of other religions. The spirit of toleration in Hindu religion is exactly what Cardinal Newman calls the "spirit of liberalism in religion." According to the tenets of the so-called broadminded Hindu, all religions are

true; and there is no such thing as *falsehood*, because there is no such thing as *truth*. The educated Hindu calls together, in the name of Higher Thought, a parliament of religions, a pantheon in which we are told to worship Rama Krishna, Mohammed, Buddha, or Christ, according to one's own will and pleasure.

Exactly such a pantheon was set up 1900 years before, by the shores of the Mediterranean, and Christians were earnestly invited to, and they stoutly refused to, set up the image of Jesus, side by side with the image of Jupiter, of Mithra, of Osiris, of Atys, or of Ammon. Referring to this refusal, says Chesterton:

It was the refusal of the Christians which was the turning point of history. If the Christians had accepted, the whole world would have certainly, in a grotesque but exact metaphor, gone to the pot. They would all have been boiled down to one lukewarm liquid, in the great pot of cosmopolitan corruption, in which all other myths were already melting. Nobody understands the nature of the Church or the ringing note of the creed, descending from antiquity, who does not realize that the whole world once very nearly died of broadmindedness and brotherhood of all religions.

If, therefore, the Swarajist Hindu were to grant religious freedom at the price of religious compromises on the part of the Christians, it would be very much to be deplored and detested. Already Protestantism is compromising on essentials with this spirit of liberalism in Hindu religion. For example, Mr. Gandhi, who, to the modern Hindu is a perfect Hindu, is to Protestants a perfect Christian, though unbaptized. With all this Protestant liberalism, and its spirit of compromise with Hinduism, it is refreshing to note that Mr. Gandhi and his co-religionists in general are more full of praises for Catholicism than for their officious allies. "We owe too much to Catholicism ever to do it any harm," said Mr. Gandhi on one occasion. "It is celibacy," said the Mahatma on another occasion, "which has kept Catholicism green up to the present day." Hence it is that India's Catholic leaders have made up their minds to work for the all-round progress of the country, along with their Hindu and Moslem brethren, without making any compromise with their religious tenets. "For there is no other name in Heaven or on earth whereby we must be saved, except that of Jesus Christ, Our Lord."

A matter of supreme gratification for the cause of Christ in India is that the intellectual aristocracy of the Orient is being more and more imbued with the great potentialities of Catholicism for the national and social reconstruction of their pagan countries. Dr. Sun Yat-Sen, the founder of the Chinese Republic (1870-1925), whom adverse circumstances prevented from becoming Catholic, once said:

In fact, we are even incapable of surmising the loftiness of Catholic morality. It deserves to be, not only the basic principle of any earthly government, but the very soul of man's life. Our only desire is that the whole country may in the future adopt the religion of the Highest and the Almighty, in order to supply the laws of the state.

In India, too, we find many who have looked up to Catholicism in admiration and expectation, and their number is constantly increasing with the progress of Christian missionary labors in that country.

The real determining influence in the India of the future will be neither the high-caste Hindu nor the bigoted Moslem, but the 70,000,000 untouchables of India, scattered through the 700,000 villages of that country. For a long time past they have been the hewers of wood and drawers of water for their richer brethren of a fairer complexion. The moment is fast approaching when they will club together in a body and carry the war into the homes of those who said to them: "Away from me, approach me not, for I am pure." Who can prevent such a bloody Communistic warfare in India, except the Catholic missionary who disentangles them from the meshes of Hindu thralldom, and an enlightened Catholic laity, who shall elevate them by applying the saving principles of "Quadragesimo Anno"?

If the 70,000,000 untouchables are therefore won to Christ, there would be a *Christa Raja* in the Swarajist India; or else we shall have there a bloody Socialistic paradise, where much that is noble and virtuous shall suffer at least a temporary eclipse.

Education

The Conspiracy of Silence

EVERETT J. CONWAY

MOST of our urban Catholic boys and girls of high-school age attend the public secondary schools. In our town, although religion is excluded from the curriculum, the general tone and atmosphere is as high and noble and inspiring as a system founded on the false principle of the divorce of supernatural religion from character moulding can be. The teachers, almost without exception, are men and women of sterling worth, cultured, conscientious and efficient. No boy or girl who comes under their influence can fail to be the better for it. Yet the earnest teacher, soundly trained in psychology, and keenly aware of the deadly dangers inherent not only in immoral books, but in books of the soundest moral attitudes which give a false and distorted view of historical persons and events, is constantly puzzled, if not baffled, as to the best procedure to follow in pointing out to his pupils these egregious errors.

To be specific, take the matter of literary classics studied under the guidance of the instructor. If the teacher does his duty, he trains his pupils to master accurately the meanings of individual words so that nothing of the thought or beauty of the author eludes him. Yet all too frequently this vital training, if successful, proves a kind of boomerang, providing no end of embarrassment, to a Catholic teacher at least. If he answers the pupils' queries boldly and truthfully, he is sure to run head on into the Protestant-ascendancy tradition of our public schools, and probably get himself into hot water with the authorities for failing to observe neutrality on the religious question. "Neutrality" on debatable issues involving correct religious information in practically all public schools of this Puritan land is the "let sleeping dogs lie" policy. The predominantly Protestant and very often flagrant anti-Catholic bias of English literature and history is to re-

main undisturbed; it is too touchy. Let it alone, please!

Yet if the Catholic teacher in a public high school is to be prevented from pointing out to his eager truth-seeking pupils of Protestant or Jewish parentage the grossest calumnies against things Catholic, what is his duty toward the pupils of his own faith, comprising as they very often do a majority of the class? Is he to let go unchallenged before his boys and girls, many of whom have just come to him from the good Sisters and Brothers of the Religious Orders in a neighboring parish school, such arrant nonsense as the following in the very opening page of that great classic by Charles Dickens, "A Tale of Two Cities":

Under the guidance of her Christian pastors, she [France] entertained herself, besides, with such humane achievements as sentencing a youth to have his hands cut off, his tongue torn out with pincers, and his body burned alive, *because he had not kneeled down in the rain to do honor to a dirty procession of monks which passed within his view, at a distance of some fifty or sixty yards (italics inserted).*

That the above excerpt is exceptional for Dickens is very true, since things Catholic are only incidentally discussed by this genius. Nevertheless, how can such a fearful misrepresentation fail to influence for the worse the attitude of a thoughtful pupil toward monks? I am too deeply indebted to Dickens for numberless hours of pleasure to wish to warn Catholic boys and girls against him. No writer has done more to spread pure joy; few have painted with such marvelous fidelity the hideousness of vice and the beauty of purity. However, even Homer may nod.

Next to Dickens, Scott is probably the most widely read novelist; at least, among those with cultivated tastes. High-school pupils, if properly directed, learn to love the stories by this prince of romancers. But for the Catholic pupil there is danger here. Yet what an appalling set of bandits and blackguards most of Scott's priests and monks are! No doubt it will be objected that the Catholic Church owes a deep debt of gratitude to Scott for bringing into a literature saturated with a Protestant tradition the renewed interest in that most Catholic and artistic of all times—the Middle Ages. By painting glowing pictures of noble men and women who were Catholic to the core, he drove into the minds of his countrymen the conviction that some Catholics can be noble. However, any reader who may think that I am hyper-sensitive about the baneful influence which Scott's conception of priests and monks can exert on young and plastic minds, should open again the great historical romance, "Ivanhoe," justly acclaimed a masterpiece, and judge for himself.

In the second chapter we meet as one of the cavalcade a Cistercian monk, the prior of Jorvaux, with "that sly epicurean twinkle which indicates the cautious voluptuary. . . ." Yet this is tame compared with the account of the hypocritical hermit whom King Richard, in disguise, sups with in his forest cell. The description of this individual is such a grotesque exaggeration that it would strike the teacher as screamingly ludicrous were he certain that his uncritical pupils saw it in the same

light. What must a sensitive Catholic child, reared in a good home, and protected and nurtured by the Sisters think of this scene? Yet coarse and vulgar as this hermit is depicted, his character, so obviously caricatured, excites nothing of the abhorrence that the leading character and hero-villain of the story, Brian De Bois Guilbert, evokes. He is a Religious, sworn to poverty, chastity, and obedience. Yet, enamored of the beautiful Jewess Rebecca, and proposing a secret marriage, he answers the horrified protestations of the noble Jewess by dismissing all the sacred beliefs of the Catholic Church as "nursery tales."

Unless (as so many adults have told me) pupils perceive only the immediate dramatic situation, and do not carry over into their attitudes any subtle connotations, such fearfully vivid and powerful language might very well poison the mind against the Catholic Church. Scott makes monsters of all these Templars. Front De Boeuf, dying, growls "Where be those dog-priests now, who set such a price on their ghostly mummery? Where be the greedy hounds? Swilling, I warrant me, at the ale, or playing their juggling tricks at the bedside of some miserly churl." Thus are the Last Sacraments described.

It is probable that Scott, a gentle, sweet-tempered man, did not himself realize the impropriety of this picture. As a Christian, he would repudiate it, and as an historian he would reject it. But as a novelist, he admitted what his heart and his head would reject.

Catholic pupils must read Scott if they are to prepare properly for college-board examinations. Quite possibly pupils who have once met good priests and nuns can never be convinced that Scott's Templars and monks are anything but the veriest distortions and grotesque caricatures. But many Catholic pupils have never attended a Catholic school. Many have had very little acquaintance with priests and monks. Should not they be bluntly told by the teacher that such characters are not true to life? Can it be done? I have a vague apprehension that it cannot. When a Catholic subject is broached in the classroom a petrified fright seizes the pupils, both Catholic and Protestant. The spirit of the place seems to forbid discussions of this nature.

Cardinal Newman, who loved Scott, and constantly recommended him to the boys of his Oratory school, felt that English literature had a most definitely anti-Catholic bias. Recently, in AMERICA, a Jesuit writer challenged this statement as altogether too broad. Doubtless it is. However, even though the anti-Catholic bias of this great Protestant literature may be offset by a study of the poetry of Shakespeare, Tennyson, Wordsworth and Coleridge, who, in the moments of their most sublime inspiration were swayed by the Catholic spirit, the stubborn fact remains that the average high-school student, with his indifference to the great masterpieces of poetry and his zest for dramatic action, will probably get whatever muddled notions he has of Catholicism from Scott whose monks are "bullet-headed" gluttons, "swilling at the ale," and whose priests "set such price on their ghostly mummery."

Sociology

The Right Not to Be Lynched

PAUL L. BLAKELY, S.J.

I TRUST that I shall not be accused of drawing the color line when I assert that the white man has as much right not to be lynched as his colored brother. In fact as in law, the two should be equal, and no mere variation of pigmentation should be invoked to sustain special privileges in favor of the Negro.

Yet, as I pore over newspapers, magazines, and statistical abstracts, I find an indefinite number of pleas for the Negro, but hardly one for the protection of the white man. This attitude overlooks the fact that between 1885 and 1932, we lynched about 1,000 white men and women, and we lynched them with impunity. Although every case represented murder and revolt, in not a single instance was capital punishment imposed for the double offense. Let this practice be carried to its logical conclusion, and the crime itself, cannot be sectional.

At the same time, I observe that lynchers are quite commonly referred to as "Southern brutes." Every lynching, certainly, connotes a brute, and generally a troop of them; but why the discriminatory adjective? California, for instance, seems to specialize in lynching white men. Its record between 1889 and 1932 lists 25 whites and 2 Negroes. In Nebraska, the list is 18 and 4, in Oregon 7 and 1, in Wyoming 28 and 5, and in Colorado 19 and 1. Here we have a choice collection of brutes, but none is from the South. Discussion of the topic, like the crime itself, cannot be sectional.

Altogether, according to Monroe N. Work, of Tuskegee Institute, between 1885 and 1932, no fewer than 985 whites were lynched. While this number is small compared with the 3,161 Negroes, it is enough to move the question of whether we are not insisting too much on the peril to the Negro and too little on the peril to the white man—or woman. Since the Fourteenth Amendment is supposed to guarantee legal equality, in preparing new State or Federal legislation on lynching, care should be taken to prevent discrimination.

That legislation will be proposed when the mills begin to grind is beyond doubt. Some measures will be adopted in the States in the hope of showing that Federal action is unnecessary. In that case, the Federal bill will be shelved; but, then, it will probably be shelved in any case. Such is the usual fate of legislation, when a determined minority face an indifferent majority. From the debates in Congress we shall reap a mass of useful publicity, when and if the bill is reported out; but its enactment by Congress would greatly surprise me. There will certainly be a deal of argument over the provision for fines ranging from \$2,000 to \$10,000 to be imposed upon recreant counties and officials, and over the restriction of punishment by fine or imprisonment to cases in which the murdered man has been forcibly taken from the custody of the law officers.

At least half the number of men and women lynched were never, it has been said, in legal custody. It would be possible for officials to nullify this legislation, yet come out unscathed, by simply declining to arrest persons accused of crime, and in danger of being lynched. The effectiveness of the fine system as a deterrent, is argued from the fact that South Carolina has never had a repetition of the crime in any county on which, under State legislation, a fine has been imposed for lynching. Against the system it is contended that since fines levied against the county punish innocent parties, juries may be slow to convict; besides, it is not the business of the Federal Government to collect insurance for the survivors of men lynched by mobs. Discussion of these differences will be found useful by the associations which are working to repress lynching; hence nothing will be lost by introducing a Federal bill next January.

At the same time, I do not share the confidence of those who apparently conclude that this disgraceful crime can be eradicated by Federal legislation alone. Lynching is a crime that is singularly symptomatic; or, if you do not like the word, let us withdraw it to say that if you will study any locality in which lynching is fairly common, you will discover a soil admirably prepared for the growth of crime. Mobs are quite commonly incited by gin or by incipient paresis, or by both. Communities which permit them to operate with impunity, are usually hosts to (a) alcoholism, (b) social diseases, (c) the drug habit, (d) illiteracy, and (e) superstition. That is a fairly poisonous compost. I do not believe that we can get rid of it by act of Congress. Legislation will cut down a rank growth here and there, leaving the evil seed and the soil in which it germinates, untouched.

Legislation is useful, it seems to me, only as an alleviation, as emergency treatment, as a device that can be made to serve in some fashion until we can get something better. How slight the effect of legislation alone can be is to be seen in the fact that in every State in the Union there is ample legislation against lynching and lynchers. For everywhere, at least by fiction of law, lynching is murder, and lynchers are murderers; furthermore, some twenty States have enacted special legislation on lynching. A Federal act would be, in itself, just one more law added to a whole book full of laws; and, like the latter, enforced in the first hot rage, and neglected thereafter.

Obviously, we need something more than statutes. We need, first of all, an appreciation of the law of God. As I wrote last year of the lynchings in Maryland, the State is obliged by every title of justice to pursue and punish the murderers; but this done, its duty is to investigate the county affected, and to search out the causes why this community, supposed to be civilized, condones, or approves, or promotes murder. With the completion of this

survey, the State's next duty is to invite the aid of every agency which is capable of lessening and by degrees destroying the operation of these causes.

Districts in which illiteracy flourishes, in which superstition has replaced religion, and in which chronic alcoholism is generally accepted as connoting virility, are not civilized. The first means of reform is not to harry the unfortunate inhabitants through a system of justice which they do not understand, but to civilize them through the Church and the school. If a choice must be made, it seems to me that a million dollars invested in real education would strike far more directly at lynching, than the creation of a new set of courts or commissions for the protection of persons about to be lynched, for the punishment of localities infested by lynchers, and for the financial remuneration of the survivors of the lynched.

Disillusionment follows too much reliance upon the effectiveness of statute law as a direct means of moral improvement or of social reform. The law is a sword, as Aristotle has written, which the State will have occasion to use. But it is better to teach men willingly to embrace virtue, and so escape the painful duty of punishing the wicked, and the hopeless task of striving to reform them by crude force.

A novel, still popular, furnishes an illustration. The young in spirit, even though they first read Dickens fifty years ago, can still thrill to chapter XIII of Nicholas Nickleby. Squeers, that tender schoolmaster, is engaged in the congenial occupation of caning Smike:

Squeers caught the boy firmly in his grasp; one desperate cut had fallen on his body—he was wincing from the lash, and uttering a scream of pain—it was raised again, and again was about to fall—when Nicholas, suddenly starting up, cried "Stop" in a voice that made the rafters ring.

Isn't Nicholas grand? But as Mr. Squeers declined to stop, "Nicholas sprang upon him, wrested the weapon from his hand, and, pinning him by the throat, beat the ruffian till he roared for mercy." In reply to his appeal, this nascent reformer flung Mr. Squeers against a bench with such force that Mrs. Squeers was knocked down, while her consort "lay at his full length upon the ground, stunned and motionless."

This is direct action with a vengeance. Most of us would like to play the part of Nicholas Nickleby with a machine gun to a Squeers with a mob; yet the schools of England were not reformed by the summary process of first caning the headmasters, and then knocking them down. Reform came through legislation slowly created, and then enforced, by public opinion. Rarely does it come summarily in any field. It must be built up. Meanwhile, however, with a new Federal act as a scourge, we can lay about us with all the zest of Nicholas Nickleby who dried our youthful tears of pity for Smike by thrashing his tormentor, "till he roared for mercy."

As I have intimated, the problem of the gradual suppression of lynching is substantially the problem of how to bring civilization to certain American communities. But civilization is a slow growth. To prepare the soil, sow the seed, protect the field, calls for heroic work by Church and school, and all men of good will.

With Scrip and Staff

ELECTION DAY'S tremendous victory, despite a thousand accidental factors, is the triumph of an idea, or set of ideas. The sweep of 1932 was interpreted by many as a reaction against intolerable conditions, the desire for change at any price. But not so the events of 1934. The conditions against which 1932 reacted have passed into history. The New Deal stood the test on the merits of its basic ideas, and those ideas appeal to the American people as sound. They have not been deterred from their approval by apparent inconsistencies in the application of those ideas. The consistency of the ideas themselves has outweighed, in popular consideration, any weaknesses displayed in their application. The question now facing us is: what will be the progress of these ideas, now that they have received such overwhelming endorsement? For the thinking world is as yet only imperfectly aware of the laws that govern the progress of ideas, and the strange transformations that they experience when transformed by the circumstances in which they operate.

In his recent work, "Tragic Europe" ("L'Europe Tragique"), Gonzague de Reynold, Catholic student of international affairs, points out that ideas governing human conduct usually undergo a threefold development. First, they are treated as mere speculations. They are the property of the doctrinaires, the subject of conversation in polite society; or aired at round tables and discussion groups. In their second stage, they pass into human conduct, and affect the social order: for good or for evil, as the case may be. In their final stage, they pass into the economic order. If they are unsound, they bring society flat upon its back with economic distress, and destroy themselves together with those who adhere to them, by the sharp test of economic unworkableness.

BY that token, therefore, the very success of an idea may be its ruin, provided the idea is unsound. Klaus Mehnert, a German who has recently made a study of Communist youth, makes this observation with regard to Communism. "To the very extent," he notes, "that Communism is a religion, commanding faith and arousing enthusiasm, success is its mortal danger." Christianity, on the other hand, is neither cast down by obstacles nor elated by success. Temporal success is not of its essence. But temporal success is of the *essence* of Communism. Communism is the religion of purely material success. When, therefore, success brings in its trail egotism, rivalry, factional contentions, as it invariably does, for such things are common to no one class of human beings, the very heart of the idea is threatened.

HOW far can Catholic ideas be assimilated by those who do not share the Catholic Faith? In its entirety, no Catholic idea can be fully assimilated, for it invariably has an implication of the Faith. However, the principle that half a loaf is better than no bread cannot be called

into question where souls are starving, particularly the souls of the young.

At Georgetown University, the Rev. Miles J. O'Mailia, S.J., experienced spiritual guide of youth, gave during the month of October an original set of conferences for non-Catholic students. They were arranged somewhat in the form of a three-day retreat, under the heading: "Reason and the Moral Order." The subjects were as follows:

Tuesday, October 16.

1. God and the Moral Order.
2. God's Wisdom and the Moral Order.
3. Immortality and the Moral Order.

Wednesday, October 17.

1. Free Will and the Laws of the Moral Order.
2. Conscience and the Norms of the Moral Order.
3. Habits and the Moral Order.

Thursday, October 18.

1. Duties of the Individual in the Moral Order.
2. Duties of the Social Being in the Moral Order.
3. Happiness and the Moral Order.

To a Catholic, the titles of these discourses may seem abstract and somewhat uninviting. Yet among non-Catholics there is an increasing element that craves for order and rationality in the moral world, and begins to see the hopelessness of a philosophy which explains everything by mere custom and instinct.

Joseph Caillaux, France's former Minister of Finance and pre-War Premier, was the last person in the world to be interested in Catholic or Christian ideas. Apostle of economic efficiency, of material solutions for every human problem, the Gospel was ever remote from his consideration. Yet on January 11 of this year he concluded one of his public discourses with an appeal to Christianity as the sole way out from our present perplexities:

The great human movement which has been on foot for 2,000 years, the movement which took centuries to abolish slavery, then centuries to abolish serfdom, which will in the end put an end to wage slavery, will never reach its height until it develops according to the words of Christ: "Love one another."

Caillaux preaching Christian love as the sole solution for the economic miseries of the age is something that few persons in 1911 or so, when he was at the height of his power, ever expected to live to see.

The increased craving for the teachings of the Gospel may well be one of the gifts vouchsafed to the earth by St. Thérèse of Lisieux.

NOR did Martin Luther, I imagine, expect to see the descendants of his followers crusading for children's purity. Yet the National Lutheran Sunday School convention, representing more than 147,000 children and young people and 16,000 Sunday School Teachers, called, by resolution, upon its entire membership to unite forthwith in a "Children's Crusade for Purity," so as to "bring to our children the largest measure of the benediction of Christ as expressed in the Beatitude: 'Blessed are the pure in heart, for they shall see God.'" Thus they formally allied themselves with the campaign of the Legion of Decency. Time—and the logic of human life—bring about strange reversals. THE PILGRIM.

Literature

The Undergraduates Respond

JAMES D. ALBERSE

(With reference to "Where are the Geniuses of Yesteryear?" by William Thomas Walsh in the issue of November 3, 1934)

ON the stage an entrance is called perfect when the character who appears has been so prepared for by the other actors that the audience looks forward to seeing him as they would to an old friend or a favorite enemy.

The entrance of the Intercollegiate Catholic Literary Conference (ICLC) upon the literary stage of contemporary America was perfect in all respects. For many long months critics had prepared the way for just this kind of organization, and even pointed out that such a group of actual and potential writers, whether of undergraduate students or men and women of the extra-college world, was essential to the continuance of the drama which might be titled "The Coming of Catholic Literature into its Own." Definitely had the need for Catholic writers been established and the lack accentuated. The stage was "set," and the audience—in this case the whole literary-minded people of America—eagerly awaited the entrance of the hero who was to save the day.

The Intercollegiate Catholic Literary Conference, however, while it purports to be that hero, is not an old friend in the sense that it is but one of the recurrent appearances of a movement among youth towards some youthful goal. On the contrary, it is something entirely novel in the way of undergraduate organizations, for it owes allegiance to no particular college or university, but operates for and is operated by undergraduates of Catholic colleges. Its primary purpose, to which other purposes are ascendingly subordinate, is to provide the waiting literary world of America with literature fit to bear the double stamp of art and of Catholicism.

Strangely enough, the ICLC was created as the result of exasperation rather than of hope. Last April, at a symposium conducted by the Catholic Book Club, representatives of most of the Catholic Colleges in the metropolitan area of New York delivered their undergraduate opinions of Catholic literature. These opinions took mostly the form of complaints, some of them even quite frankly vituperative. Catholic literature, general opinion averred, either does not exist today, or, if it does exist, exists rather as the work of Catholics than as Catholic literature. No fiction has recently come forth from the hands of Catholics, it added, that could bear the double stamp of art and of Catholicism. Some few works of art had been produced by Catholics in the world of fiction, and no end of works in the field of Catholicism; but on the field where art met Catholicism and Catholicism perfected art no edifice had been erected.

Indignation, by adept treatment, is soon converted into constructive reform. Father Talbot, noticing the unusual spirit behind the criticism, asked the delegates of the several colleges to meet again at the offices of the Catholic Book Club. They responded unanimously to the suggestion, and, as Father Talbot had foreseen, proved their

indignation to be founded on justifiable pride. They were not content, at this more restricted meeting, to voice their disappointment in or their disapproval of present attempts to render Catholicism artistically vocal; they must go further, to see what could be done to *better the expression of the Catholic life* they so enthusiastically live.

At the first meeting of the delegates from ten Catholic colleges for men and women, it was universally agreed that so much animation, typical as it was of animation common to a large number of undergraduates, should not be wasted in unorganized attempts to better things; rather, all energies must be coordinated, joined in a truly representative force. Accordingly, an unnamed conference was formed, of which Miss Keith Jenkins, of Manhattanville, was elected President; James D. Alberse, of Fordham, Vice-President; and William N. Field, of Seton Hall, Secretary. Later, at a meeting held shortly before the close of the school year the delegates from fifteen colleges voted to have their newly formed organization known as the Intercollegiate Catholic Literary Conference. Delegates were instructed to inform their fellow-students about the organization, and to enlist members.

How well the delegates succeeded in firing others with their own enthusiasm was demonstrated at the first public meeting of the ICLC, held at the Center Club, 120 Central Park South, on Sunday, October 28. Over 200 were present to hear the welcoming address of the Chairman of the Catholic Book Club, and about the same number arrived before the meeting was in full swing.

Dedicated to a discussion of Catholic literature, as a topic to be considered in detail at future gatherings, the first meeting was honored by the presence of Msgr. Arthur J. Scanlan, as the representative of Cardinal Hayes and Honorary President of the organization. Emmet Lavery, author of "The First Legion," a new play recently reviewed in these columns, spoke optimistically about the market for literature which reflects the Catholic life. Father Talbot, as guest speaker, and Thomas J. Fitzmorris of Fordham, as undergraduate speaker, discussed Catholic literature. Father Talbot appealed for some *young* ideas on the subject, explaining that the ideas of the generation to which Msgr. Scanlan and himself belonged were old with use and repeated emphasis. Mr. Fitzmorris provided some suggestions in answer, as did several speakers from the floor.

Though the greater part of this first public meeting was devoted to guest speakers, future meetings will consist mainly of discussion among the undergraduates themselves; for it is realized that only in this way can the questions of the various members be answered satisfactorily. Nor will the ICLC confine itself to meetings of this sort. The executive board, looking always to the primary purpose, plans to inaugurate contests among members. They will offer prizes for the best work done by the members and will endeavor to contact suitable markets for undergraduate endeavor. Special emphasis, of course, will be placed on this part of the work, since by such methods creative effort on the part of the undergraduates will be best stimulated.

Those who attended the meeting of October 28 need not be told about the significance of such an organization, nor of its potentialities. The sincere, intellectual interest of the undergraduates was pleasantly apparent, whereas the largeness of their number was even then sufficient guarantee that soon will arise from their ranks several, if not many, writers of literature truly Catholic.

Peculiarly significant, I think, is the fact that such an organization should find its beginning among students of our Catholic Colleges. When one surveys the possible and probable sources of new writers who are to bring literature back to morality and morality back to literature, it soon becomes apparent that to the college student of today are we to look for the Catholic literature of tomorrow.

As indicated at the meeting, too many writers who should be producing Catholic literature are dissipating their talents in less noble callings, leaving us to depend for our Catholic literature upon non-Catholics who are wise enough to see the vast artistic possibilities of the Catholic life. Then too, the Catholic undergraduates—yes, and the Catholic graduate, too—have been persistently and inexplicably dumb for twenty years or more.

The purpose of the ICLC cannot and will not be accomplished overnight. There is still much spade work to be done, much perfecting of plans and much labor in execution. At the present moment enthusiasm is high; nor is there any probability that it will lessen. But more than enthusiasm on the part of undergraduates, more than mere acquiescence on the part of other Catholics, is necessary for the immediate and ultimate success of the venture. You Catholics "out there," the whole twenty millions of you, must be eternally conscious of what is transpiring; instead of hastening from church to buy the usual lurid newspaper, it might be well for you as individuals, and for art and Catholicism in America as a whole, to spend your dimes and nickels in purchasing a home-made product, a book or a magazine published by men who are honored even as you are honored, who share most intimately with you a brotherhood in Christ.

Your young ones have put you to shame. In a spare minute from the classroom, in an idle Sunday hour, they have laid the foundation of an edifice you have dreamed of but never realized. They hope to produce for you literature worthy of the name; they plan to trace in song and story a pattern of the Catholic life more beautiful than a gossamer spider's web and more enduring than meshes of steel. And when they look up from their labors, ink-stained and radiant, they expect you to be at their side with an order for more.

PRAYER OF THE ASCETIC

God, keep me lean with longing,
My spirit gaunt with prayer;
Teach me the boon of hunger
And grace of simple fare.

Ungainly grows the spirit
Whose every want is fed—
Make my dessert denial . . .
Protect my taste for bread.

VELMA WEST SYKES.

A Review of Current Books

Dust Among the Dusts

WINE FROM THESE GRAPES. By Edna St. Vincent Millay. Harper and Brothers. \$2.00. Published November 1.

NOTICE of a new volume of poems from Miss Millay must arrest even the casual eye, so fine has been her former work. The present volume falls into two unequal parts, the first containing lyrics of varied structure, while the second is a sequence of eighteen sonnets.

To mention the variety of themes in the lyrics—native-etchings, death, love, and the poets' perennial study, Man—is merely to note the metal of these coins and not their coiner's distinctive stamp. That, already so familiar to countless admirers, is still to be found in the virile grip of her thought, in the artful simplicity of phrase, in the renewed life given to aging words, in the varied music of her rhythms. These qualities, so notable in her former works, have lost none of their high stature in these present lyrics. What one might miss is the light-heartedness of some earlier poems. Disillusionment, bitter scorn for man's follies, pagan grief for death that echoes Catullus's hopeless woe, combine to give these a somber air, making them poems worthy of late autumn rather than early Spring. Some will no doubt find this narrowness of feeling compensated for by depth and ringing honesty.

In the sonnet sequence entitled "Epitaph for the Race of Man," Miss Millay's mastery is most in evidence. Here is that concentration, perfection of balance between thought and feeling and rhythm, classic restraint with astonishing ease of expression, which have made critics crown her *Fatal Interview* with such high and merited praise. This consummate craftsmanship in a strained form suggests Horace and his skill in difficult and delicate odes. In her hands, as in his, the rigid form grows flexible, and subtle cadences effect a splendid variety so that each poem is distinct from its fellow. The resemblance is clear, also, in her restraint in expression and feeling, while her thought at times will bring memories of the Roman's famous lines.

The thought structure of the sequence is roughly this: in the first five sonnets Man's extinction is foreseen, and then in a backward glance the riddle of Fate is pondered in dinosaur and cretaceous bird, between which and man neither earth nor Fate recognizes any fundamental difference. In the following five sonnets Man's courage in the face of natural forces is praised, only to have the praise give way to a sadder note when Man's inner weakness and final doom are seen in the next group of five sonnets.

Such an analysis does scant justice to the brilliant development of thought, but it may allow the reader to appraise the following criticism. Miss Millay is a victim of that paganism which views man as only animal, struggling sometimes valiantly, always hopelessly alone against impersonal Fate. No wonder disillusionment, scorn, rejection should succeed one another in her work as she watches the unequal fight and Man's mortal weakness.

Here lies, and none to mourn him but the sea,
That falls incessant on the empty shore,
Most various Man, cut down to spring no more;
Before his prime, even in his infancy
Cut down, and all the clamour that was he,
Silenced; and all the riveted pride he wore,
A rusted iron column whose tall core
The rains have tunnelled like an aspen tree.

Man, doughty Man, what power has brought you low,
That heaven itself in arms could not persuade
To lay aside the lever and the spade
And be as dust among the dusts that blow?
Whence, whence the broadside? Whose the heavy blade? . . .
Strive not to speak, poor scattered mouth; I know.

Miss Millay's pagan misconception of life is the one flaw which prevents her work from achieving that balanced perfection we hope for it.

WILLIAM GLEASON.

The Needless War

THE EVE OF CONFLICT. By George Fort Milton. Houghton Mifflin Company. \$5.00. Published October 26.

THE conclusions of this study are rather startling. A few years ago Mr. Milton published a significant volume on the struggle between President and Congress over the question of Southern reconstruction at the close of the Civil War. *The Age of Hate* is now complemented by an equally comprehensive treatment of the controversies which preceded the outbreak of that conflict. Stephen A. Douglas is the central figure in the new volume as Andrew Johnson was in the former, but the work is no mere biography of the "Little Giant." It is a "history of America's great decision, of the forces which operated to produce it, the chief actors in the drama, and how they played their part."

A number of theses are proposed and ably defended. The Civil War was not the inevitable result of constantly growing irritation between the sections. Had Douglas been elected on a platform of non-intervention and gradual emancipation, there would very likely have been no war. Responsibility for the war can be charged to James Buchanan and his allies of the Southern-extremist camp. The break-up of the Democratic party at the Charleston convention of 1860 was "the Sarajevo of the Civil War." The vital national issues of the day were being attacked in a spirit rather of emotion than of intelligence, and without the emotional reactions to such incidents as *Uncle Tom's Cabin*, *Bleeding Kansas*, the Dred Scott Decision, and the like, there might have been no war.

In the preparation of his study the author has had access to a large number of hitherto unused Douglas manuscripts which frequently serve to upset prevailing ideas regarding the characters and issues of the time. It would be premature to offer a final judgment on the conclusions derived from this material by Mr. Milton. Some will be inclined to think that in attempting the rehabilitation of Douglas he has been a little severe on Lincoln. Yet his observation on the Lincoln-Douglas debates deserves the thoughtful consideration of all students of American political history: "The legend that Lincoln demolished his great competitor and threw him to the winds is part of the stubborn mythology with which idolators have shrouded nearly every circumstance of the Emancipator's career."

The Eve of Conflict will not permit of a cursory dismissal. It is characterized by a restrained treatment of the author's hero and it is free from petulant denunciation of Douglas's opponents. An appreciation of the complicated nature of the questions at issue is apparent throughout the work, and one of the most valuable contributions of the author to an understanding of these troubled years will be found in his skilful integration of such factors as the influence of westward expansion, the trans-continental railroads, the Nativist movement, and the "reform" agitation of the mid-century with the major political issues of the era.

THOMAS F. O'CONNOR.

Norwegian Sanctity

SAGA OF SAINTS. By Sigrid Undset. Longmans, Green and Company. \$2.50.

WHAT are the saints? They are, says Mme. Undset, "those men and women who have resisted the temptation of asking themselves how cheaply they can slip out of this or that obligation to God without endangering their ultimate chances of His Mercy when they die."

The men who brought Christianity to Norway are to be judged by the times they lived in, by the opposition they had to overcome. Only in that sense can we fully appreciate sainthood in the red-headed, thick-set, combative King Olav Haraldsson, who changed the spiritual face of his nation by the tremendous discipline he exerted over himself.

With her accustomed sureness of historic vision, Mme. Undset probes the pagan soul, sparing nothing in her analysis of its mean-

ness, treachery, lustfulness, violence, and eternal quarrelsomeness and personal rivalry. "Real pagan joy in life," she observes, "was always strongly tinged with pessimism in one form or another. The refusal of Christianity to admire Lucifer is to devout pagan minds one of its most repellent traits. Christianity will make no concession to man's longing for the rapture of death and the frenzy of ruin." The battle ground of the new religion was not so much the sensational features of paganism, but its homely, earthbound observances, the gods of the hearth and byre. Hence, in her conception, Olav's wise strategy in bringing the landowners to build churches upon their own manors.

The title *Saga of Saints* applies in its strict sense to the narratives, for the sagas were not legends but historical narratives in which the human element played a large part, as well as the conflict between the old paganism and the new Faith. Like the sagas, too, her narrative at times may be somewhat heavy with tales of rivalries and combats for combat sake; but the story has its meaning, and the evolution of thought and manners, instanced in the contrast between the experiences of King Olav and King Magnus, is brought out. The histories of Thorfinn and Eystein derive much of their significance from the use made of their turbulent episodes by Lutheran historians to discredit the sincerity of Catholic medieval Christianity. Mme. Undset presses home the apologetic point. An agreeable interlude in the sterner narratives is provided by the childlike characters of St. Sunniva (or Synnøve), the Irish maiden who led her followers across the sea to their precarious refuge on the Norwegian cliffs, and St. Hallvard, the young lad who gave up his life for his charity in befriending a hunted woman.

Saga of Saints contains the key to many problems of the Church in conflict with the modern world. The translation is natural and pleasing.

JOHN LAFARGE.

The Tudor Years

THE PROTESTANT REFORMATION IN GREAT BRITAIN. By Joseph Clayton. Bruce Publishing Company. \$2.00.

OST of the Catholic historical work worth doing on the Reformation in the last fifty years has been the herculean labor of "shoveling off heaps of rubbish inherited from the immediate past." That task with regard to Great Britain, begun with Lingard and ably carried along by Pollen, Gasquet, Belloc, and others, has been brought to its vigorous and near completion. So much so, that there is general agreement on the evidence as to what happened. But there is no common agreement among scholars, Catholic or Protestant, on the causes and consequences of that Reform movement. Sins of excess and defect have been committed by both parties. Unconscious prejudice—often patriotic—, religious bias, a narrow and provincial vision have barred the path to a complete understanding of the *how* and *why* of that fundamental change in religion which came to be in Great Britain. Yet steady and serious attempts have been made in biographical studies, historical monographs and essays, to draw up such a synthesis of the factual data. The author has gathered together all these attempts and has skilfully erected in one volume a synthesis that is the most complete, understandable, and satisfying to date. This one-volume history of the Protestant Reformation in England, Scotland, and Wales, fills a wide gap in our historical literature.

Without embellishment of language or a claim to exhaustiveness of his subject the author plots out the movement of the Reformation, tabulating and checking on cause and effect as the uneven curve of the Reform swings up and down on his historic graph. After a general introductory chapter on the "New Learning" and the universal state of the Church, he traces out in order the origin of the Revolt under Henry VIII and his Royal Supremacy—with its immediate consequences, Edward VI and the shift in religion, the restoration to unity under the Catholic Mary Tudor, the religious settlement in the long reign of Eliza-

beth with the strong resistance on the part of Catholic and Puritan that followed, and lastly an unvarnished account of the gradual inroad made by the Reform in Scotland and Wales. In a tempered epilogue the writer scores the consequences of the Reformation as they appear in England today.

The claim to impartiality is not in this case only a convenient affectation. Here is no easy dismissal of the Reformation as a mere revolt, a rebellion of bad men inspired by greed and loot and moved by the devil to overthrow the true religion. Credit for religious motives in many of the men who furthered the reform is duly conceded. The influence of effective preaching of the Lutheran doctrine by Latimer and other ex-Catholic priests is also properly stressed. There is no hedging in laying bare the gross abuses of the time and in pointing out how shockingly ill instructed were many of the clergy and how ready they were to lend both ears to the Lutheran "New Learning." The writer shows that in reality a great part of the reason for the later progress of the Reform under Elizabeth was stout English nationalism. Not content with merely stating what the facts were, he throws a stronger light on them by showing what contemporaries believed those facts to be. The struggle for political power and the sword of state lifted in persecution also find their place in the chain of causes. Thus the vast plain of Reformation history finds in the hands of this writer an ample instrument for measuring it exactly and scientifically.

WILLIAM J. SCHLAERTH.

Guns Next Summer?

THE SECOND WORLD WAR. By Johannes Steel. Covici-Friede. \$2.00.

THERE will be war in Europe by the summer of 1935 in the belief of Johannes Steel; and it will be incalculably devastating. The chapters of this book, which have been appearing in the *New York Post*, have excited comment—not to say, apprehension. Mr. Steel is an experienced observer. He was formerly a member of the German Industrial Intelligence Service, which gave him a professional insight into the international economic world, as is shown by his ready use of statistics and other factual matter. He has already made, one is reminded, some rather uncannily accurate predictions. Will he fail in this instance to hit the bull's eye?

While this question cannot be definitely answered until next August, a few *pros* and *cons* may be noted. Mr. Steel puts his finger squarely upon some—not all—of the factors in the present European situation which make for war. At the beginning of the book he makes the notable remark that "Austria is the only real problem of Europe, because Austria is the heart of the continent." Both Fascism and Germany are wrong, in his opinion, in their view of the destiny of Austria's trade, which is naturally "down the Danube"; and he dwells upon the importance of that trade. Austria's plight, Fascist, Nazi, and Japanese ambitions, Franco-German conflict of aims, centering in the Saar, and the profits of the international arms traffic are the familiar elements in the inchoate tragedy. There is little difficulty in confirming this thesis by score of examples, some of which are novel—such as Switzerland's part in the financing of the arms traffic—and to the point. Mr. Steel quotes with melancholy an observation that since "the problem of preserving peace is primarily a moral problem, there is little hope for peace." Outside of his estimate, apparently, lie the moral forces that have not fully given up the battle and that yet may postpone war for a while, even if they fail to do so indefinitely. It cannot be denied that these moral forces, or at least vigorous demands for realism and common sense, have made themselves felt in Eastern Europe during the last two or three years, that no European nation will frankly admit that it desires war, and that large blocks of public and even official opinion are positively opposed to it. Mr. Steel, oddly enough, leaves out of his picture almost wholly two tremendous forces—Great Britain and Soviet Russia,

and fails to note how much of Europe's diplomatic and political turmoil is due to the unnerving fear of Bolshevism. Despite these obvious limitations, however, he has given food for thought.

JOHN LAFARGE.

Stout Cortez

THE GREAT WHITE GODS. By Eduard Stucken. Farrar and Rinehart. \$3.00.

TENOCHTITLAN, the city of gold, had fallen. Its streets were filled with the mangled corpses of Indian and white warriors; its great palaces were heaps of smoldering ashes; its sacrificial altars were still wet with the blood of human victims, flayed and torn limb from limb in a vain attempt to appease the city's war-gods. A small band of white warriors, "sons of the sun, descendants of Quetzalcoatl, the great white god," had at long last conquered the wealthy and powerful little empire of the Aztecs. Montezuma, the vacillating king, had been killed by the invaders; Down Darting Eagle, his successor who had once driven the white gods out of Tenochtitlan, was now their prisoner. Cortez, the Conquistador, smiled. With an army of about 500 men, a few pieces of cannon, and firearms, he had frightened or forced the nation to surrender. He had made Mexico a subject state of the Empire of Charles V. Soon the missionaries would come to convert these cannibals to Christianity.

It is hard for a Catholic critic to appraise this moving novel. True to historical fact, at least in general outline, it presents a strong and living picture of the conquest of a great barbaric state. One can only admire the brilliant character portrayal and the skill and power of structure. But the author's outlook on life so violently clashes with Christian principles that the reader must shudder at certain passages. Aside from the obscenities so vividly painted, the basic theme of this novel would reduce to myth the whole Christian system of belief. Herr Stucken would place Jesus Christ in the same class with the god Quetzalcoatl (probably to be identified with a Norse priest who had visited Mexico centuries before to preach Christ crucified) still worshiped by some of the neighboring tribes.

One must admit with pain that the cruelty, the lust, and the greed of some of Cortez' daring freebooters apparently justifies the author's thesis—if these be representative Christians. But who can compare Christian doctrine in its purity with the cannibalism and human sacrifices of the priests?

JOHN J. HASSETT.

Shorter Reviews

THE FOOLSCAP ROSE. By Joseph Hergesheimer. Alfred A. Knopf. \$2.50. Published October 18.

PERHAPS Mr. Hergesheimer's most amazing quality as a writer of fiction is his ability to reduce great themes to understandable proportions, to weave about his sturdy men and women a story which is interesting in itself and at the same time socially significant. This capacity was demonstrated in *The Three Black Pennys* and in *The Limestone Tree*; it is evident again in this truly important American novel.

The story concerns four generations of a paper dynasty of a small Pennsylvania town, from the time of old Hazael Wigton—who hated the machine and believed that when man did not use his hands he was not fit to walk the earth—up to the turn of the century. But the machine does conquer through the pious resourcefulness of Jacob Kinzer, a fanatically religious German immigrant who believed in the Divine right of property and a Divine commission that he should own it. Kinzer was in love with the younger Wigton daughter (his sentimental sketch of a rose on a piece of foolscap became the company's trademark), but he was tricked into marriage with the elder and the original struggle between greed and justice is perpetuated in their descendants.

The conflict comes to a head at the beginning of this century when the family loses control of the mills to a huge trust and the

Wigton-Kinzers are forced to find in a new America a fresh incentive for progress. Like all family chronicles, *The Foolscap Rose* fails to develop any of the characters completely, but the various chapters have all the force of linked short stories in which Jacob and Amasa Kinzer, Pumry Happersett and Matilda Beerbower, as well as some minor figures are expertly drawn in the usual two-dimensional fashion. No one can read this masterly account of an American family without admiring Hergesheimer's discriminating sense of social values. If *The Foolscap Rose* is not an exciting story it is at least a stimulating study of a phase of our national life.

F. X. C.

THE PAGEANT OF CUBA. By Hudson Strode. Harrison Smith and Robert Haas. \$3.00.

TRADITIONS die hard and slowly, especially historical traditions three or more centuries old. If you are inclined to doubt the fact, and know anything of the work of such Hispanic-American scholars as Bourne, Bolton, Chapman (to mention only a few), read the first forty-odd pages of this book. As you do, however, know that the author, once he has heaped traditional and rather ill-advised Anglo-Saxon abuse on Spanish colonial enterprise, settles down to his story in a more calm and scholarly spirit. And yet, apart from the out-of-date animus against Spain, the study is disconcertingly uneven. Beside chapters which show keen historical analysis and are well told, there are others into which creep too evident signs of the author's political affiliations. It is no easy task to telescope four centuries of history into the small compass of 340 pages. Selection of data must be made with judicious care, if the picture is not to be misleading. Too much emphasis on Governors and Presidents causes those figures in the *Pageant* to stand out so boldly that others, quite as important in a nation's history, are unduly dimmed. If the reader is quite unfamiliar with the Cuban scene, he will find many valuable lights in Mr. Strode's later chapters.

J. F. B.

THE EXECUTIONER WAITS. By Josephine Herbst. Harcourt, Brace and Company. \$2.50.

ANOTHER novel in this writer's series of social studies of disintegration, the second in a projected trilogy about the Trexlers and the Wendels. Their early fortunes were recounted in *Pity Is Not Enough*; and now we find in the narration of their lives from 1918 to 1929 that *The Executioner Waits* at the door for a whole generation.

The book is T. S. Eliot's *The Waste Land* done in "reverse English," with a carom in the direction of complete social break-up, instead of towards the re-integration of life as in Eliot. Miss Herbst has no thesis and no hope. She is a photographer with a panoramic camera, but her lens has filtered out of the picture all color but a murky red. Photographic in its laconic realism, phonographic in its recording of the mid-Western idiom, even to its blasphemies and vulgarities, the book is a dreary procession of sterile souls for whom the American dream has been turned into a nightmare. *The Executioner Waits* would be the Pulitzer prize nomination of the New York *Herald Tribune's* reviewer. Should it win the award, it will be because Miss Herbst has written a dreary and disturbing preface to Communism which ably dissects class decay in America.

A. J. B.

Recent Non-Fiction

LIVES OF THE SAINTS, VOL. IX. By Alban Butler and Herbert C. Thurston. The September volume (IX) of the Rev. Alban Butler's *Lives of the Saints* which Herbert Thurston, S.J., and Donald Attwater have been so splendidly re-editing and revising maintains the same standard of scholarship and interest as its predecessors. Included are interesting biographies of Sts. Jerome, Stephen of Hungary, Cyprian, Peter Claver, Laurence Justinian, and the two distinguished Augustinians, Nicholas of Tolentino and Thomas of Villanova. Much new material of an informative, theological nature has been included. (Kenedy. \$2.75)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Mexican Responsibility

To the Editor of AMERICA:

When Ambassador Morrow undertook to effect a settlement of the troubles in Mexico I was convinced from my experience in that country that no substantial success could be attained without some such popular demonstration on this side of the border as is suggested by the Rev. J. A. Toomey's article in AMERICA. I advocated public meetings, but not parades. To arrange for these meetings in the larger cities would involve much hard work, considerable money, and even some risk, but I fear that any lesser effort would be doomed to futility.

Unless we exert ourselves on a scale commensurate with our duty we are timidly washing our hands of all responsibility for the plight of the poor Mexicans, and only hoping and praying that God will protect them. But strive as we may we cannot as American citizens shirk that share of responsibility accruing from the acts of our own Government.

According to the public records, the radical regime in Mexico from Carranza to Calles was aided and abetted by exalted officials in our Government and in the American Federation of Labor. The poor Mexicans could not withstand that combination. That a military dictatorship was imposed on over eighty-five per cent of the population is due in large part to the unwise acts of our officials and to our own timidity or indifference. If red Communism is now at our south door we cannot protest that it was wholly uninvited. But as soon as, and to the extent that, it is humanly possible, we should retrieve our self-respect and correct the errors of the past.

New York.

JOHN W. BURKE.

To the Editor of AMERICA:

My AMERICA of November 3 was a notable one indeed. The articles by Fathers Parsons and Toomey on the Mexican orgies were thrillers. I could feel myself marching down Fifth Avenue and continuing right across the border to oust Calles and his crew from their tyrannical positions.

But let us really do something about the whole infamous business down there in Mexico. Letters and articles are steps on the way. A parade of protest some Sunday afternoon in the near future is a step further. Let New York, the great Catholic city, show the way to the nation. Our Holy Name men await but the order to march for justice.

Why wait for Al Smith and Senator Walsh to give the signal of active protest? The Presidents and Directors of our Holy Name Societies can set the day and time and we'll be there and we'll follow through this time without dependence on polite diplomacy which has played false with us in the past.

Jersey City, N. J.

SETON A. GILLEN.

A Great, Great Many

To the Editor of AMERICA:

I am no philosopher, I own not an analytical mind, nor have I ever been noted as an original thinker. I enjoy a poor conception of unity, I lack coherence, and I possess no turn for metaphorical language. In fact, my very, very best friends, who are always willing to stretch a point, are pleased to say that my poor writings contain, at most, a simple sort of clarity. And I was content. But now, alas, Miss Halvey, by misconstruing my article, "Another Aid for Writers," in the issue of AMERICA for October

20, has shown my humble efforts to be woefully deficient in even that respect.

For, after rather grudgingly admitting that I may be "ingenuous and innocent," Miss Halvey adds the further note that I am also ignorant "of the appalling number of writers, young and old." Now, far be it from me to disclaim my vast ignorance, but my natural pride will not allow me to accept the reputation of being more ignorant than I really am.

And so, I insist that, when I suggested the formation of an agency for Catholic writers, I was not of the opinion that there existed only a mere handful of them. Somewhere in the back of my mind must have lurked the thought that there were a "great many Catholic writers" writing out their hearts. Indeed, a great, great many!

New York.

WARD CLARKE.

A Reviewed Review

To the Editor of AMERICA:

I have read with interest Barry Byrne's review of Father Williamson's book "How to Build a Church," and while, in general, I agree with Mr. Byrne's thesis concerning modern architecture, I think that his indorsement of Father Williamson's book as "a book that will be very useful to priests as well as to architects who only occasionally have to design a church or a chapel" is likely to mislead those who have never had to build a church. A priest would probably not be unduly swayed by the author's explanations but the architect who only "occasionally" has to design a church or a chapel will be much safer with other books as guides, such as "The Liturgical Altar" by Geoffrey Webb and "Directions for the Use of Altar Societies and Architects" (fourth edition). These publications can be purchased in this country.

New York.

MAURICE LAVANOUX.

Information

To the Editor of AMERICA:

For the information of your correspondent, Marie Shields Halvey, and others seeking data, as to a list of Catholic periodicals with brief statements of their requirements, rates of payment, and other information for writers, I may say that several authentic periodicals, among them *The Author and Journalist*, provide this very information as a regular service to their readers.

Montreal, Que.

W. A. L. STYLES, M.D.

Otto Not Pretending

To the Editor of AMERICA:

Why on earth should Mr. Hirschfeld in the issue of AMERICA for November 10 speak of the Archduke Otto as the "Hapsburg pretender to the Austrian throne"? What is Otto "pretending" to be? His father Karl was Apostolic King of Hungary and Emperor of Austria, and as Otto is his father's eldest son he may properly lay claim to the same titles and dignities. There is no pretense about it whatever. The fact that Austria has chosen to declare itself a republic does not invalidate the claim of Otto to be *de jure* *successionis* King of Hungary and Emperor of Austria. This is on a par with the nauseous rubbish one reads in history books about the Old Pretender and the Young Pretender of England. They never pretended anything; all that was wrong with them was that they could not enforce their claims. Why does not some unhistorically minded person come up with the statement that Pius IX, Leo XIII, Pius X, and Benedict XV were "pretenders" to the Temporal Dominions of the Church? A pretender is a humbug, if not a fraud. What is Otto "pretending" to be that cannot be justified by an appeal to hereditary monarchy? The only pretenders I have come across were Henry VIII and his successors who certainly pretended to be kings of Ireland, whereas the title "Lord of Ireland" was all they were entitled to. As far as Otto is concerned, the real "pretenders" are those "pretending" that Otto is a "pretender."

New York.

HENRY WATTS.

Chronicle

Home News.—On November 6, in the first electoral test of President Roosevelt's New Deal, the Democrats won what was probably the most outstanding victory in American politics in an off-year. In the Senate, their strength was increased from 60 to 69, with one seat in doubt at this writing, as against 24 for the Republicans, and one each for Farmer-Labor and Progressive. In the House of Representatives, with seven seats still doubtful, the Democrats gained nine, giving them a total of 318. The Republicans lost fourteen, now having 99, with Farmer-Labor four, and the revived Progressive party seven. In the gubernatorial elections, thirty-nine Democrats won, as against three Republicans. In Pennsylvania, long a Republican stronghold, Senator Reed, Republican and outstanding critic of the New Deal, was defeated. The Republican candidate for Governor also lost. Governor Ritchie, Democrat, seeking a fifth term in Maryland, was defeated by a narrow margin. In California, Upton Sinclair, nominal Democrat and running on the Democratic ticket, was defeated by 234,000 votes by Frank F. Merriam, Republican. Sinclair's defeat was primarily due to lack of Administration support. In Wisconsin, the Progressive party made a clean sweep over both Democrats and Republicans. Senator Robert M. LaFollette, Jr., was re-elected, and his brother, Philip LaFollette, was elected Governor over the Democratic incumbent and the Republican candidate. In Minnesota, the present Governor, F. B. Olson, Farmer-Laborite, was re-elected. On November 2, President Roosevelt extended until February 1 the automobile code. He also stated he had ordered a governmental study of employment stabilization in the industry. He was interested in the possibility of having assurance of year-round employment in the industry. The plan of the National Labor Relations Board for settling the A. & P. controversy in Cleveland was accepted on November 3 by the company and the unions. The stores were re-opened, and employees were to be put back to work without discrimination. The Federal Housing Administration on November 1 set five per cent as the basic interest rate on home mortgages up to \$16,000, which was personally endorsed by President Roosevelt on the following day. He also took occasion to condemn strongly usurious interest rates of mortgages, which he considered had slowed up building operations and retarded business recovery. The Supreme Court of the United States on November 5 upheld for the second time the New York Milk Control Act.

Persecution in Mexico.—On November 2 more than twenty priests were reported expelled from Zacatecas because they were not licensed by the State. On the same day all priests were expelled from Tamaulipas for alleged violations of laws. Forty-eight Federal employees lost their positions for not marching in the Government

parade endorsing its educational and anti-church policies. *El Universal* reported that hundreds more may receive similar treatment. Querétaro on November 6 limited the number of priests to one for every 200,000 residents, thus permitting only one priest for the State. Harold B. Hinton, writing in the *New York Times* for November 7, reported he had learned from "an unimpeachable source" that Government officials and National Revolutionary party leaders were determined to continue their campaign to deprive the Catholic Church of all influence in Mexico. The program, he reported, is expulsion of Catholic clergy from the country; closing churches; abolishing Catholic schools; eliminating from public service employes who maintain church affiliations. On the other hand, Mr. Hinton reported, "an authoritative Church spokesman" gave assurance of willingness to cooperate with the Government provided the socialistic education is more general than pure Marxian socialism, without negation of God, and teaching as the bases of national life maintenance of the family, the home, and the community.

Crisis in France.—As this issue went to press, excitement ran high throughout the nation, and most of the press feared a repetition of the bloody February street riots. That this was no idle fear was proved by the threat of the Croix de Feu, the veterans' organization, which published a thinly veiled threat of violence should the Premier resign and by the well-known fact that Socialists and Communists were armed and ready for similar action. Moreover, the Government was protecting the Chamber of Deputies by extensive measures for police protection. The issues calculated to bring about the fall of the Premier have been defined in these columns several times. They are principally two: first, the refusal of the Radical Socialist party to conform to the Premier's proposals for constitutional reform—or at least to his main proposal, by which he would give to the Premier and President the power of dissolving the Chamber of Deputies. Second, his proposal for provisional credits, by which he was trying to force Parliament to postpone discussion of the national budget, which had already been drawn up and made ready for discussion, and to vote instead a three-month credit sufficient to carry the country on until well into the new year. The Radical Socialists had rejected the dissolving power in its annual convention some weeks ago. And last week in a party caucus they came out with a demand that the budget be the first order of business by the Parliament, a demand that would shelve entirely the provisional-credits measure and postpone until much later all consideration of constitutional reform. On the eve of this serious political crisis, the opponents were busily engaged in attempting to shift the blame for the breaking of the truce. On November 9 the Doumergue Cabinet resigned. The Premiership was declined first by Fernand Bouisson, then by Pierre Laval, and was finally accepted by Pierre Etienne Flandin, leader of the Left Republican party. André Tardieu and Marshal Petain refused posts in the "truce ministry." Surprisingly, no troubles accompanied the change.

Spanish Cortes Meets.—The Cortes reconvened on November 5. But the Left Wing benches were vacant, since the Socialist deputies had vowed not to return to Parliament until the martial law and press censorship had been revoked. Gil Robles, leader of the Popular Actionists, moved a vote of confidence in the Lerroux Government. This was given, 233 to 0, with fifty Monarchists abstaining from the vote because they disapproved of the Cabinet's commutation of the death sentence imposed on twenty-one rebels. As two other revolutionists were executed, the Syndicalist labor unions declared a general strike of protest, but the Socialist Workers Federation refused to participate in it. To prevent further troubles in this strike the Premier extended martial law for another thirty days.

English Labor Triumphs.—Something of a political revolution occurred on November 1, at the elections to the Municipal and Borough Councils. The Labor party had been thoroughly defeated in the 1931 elections, and appeared to be demoralized by the defection of the leaders. In the test of this year, they more than won back the seats they had lost, registering a total of 740 victories in 1,300 contests. Whereas in the elections to the London Borough Council they lost 208 seats in 1931, this year they elected 226 members. They now control fifteen of the twenty-eight London boroughs; this surpasses the Labor record of fourteen, held in 1919. In the provincial centers, only one-third of the membership in the Councils was open for election. The Laborites registered surprising gains in most of these contests, and hold a majority in forty-one towns. Not one of the forty-five Communist candidates was elected. Sir Oswald Mosley failed to put up any Fascist candidates. The issues debated in the elections were purely local, not of a national character. Nevertheless, the Labor victories were recognized as a decided trend against the National Government controlled by the huge Conservative Parliamentary majority.

Egyptian Cabinet Resigns.—Due to internal complications in Government, arising from the illness of King Fuad, who was reported as incapable of exercising his functions, the Cabinet of Abdel Fattah Yehia Pasha offered its resignation, which was accepted. Premier Yehia's Government was unpopular with the British residency as well as with the majority of the Egyptians. His position was further complicated by the influence exercised over the King by Ibrashi Pasha, the royal confidant and Controller of the royal estates. Serving as medium between the King and the Ministry, he had been in conflict with the Egyptian Cabinet and Parliament no less than with the British Government. It was impossible to remove him, because of the King's dependence on him. No constitutional provision covered the matter of the King's incapacity. The political unrest has grown to such an extent that Premier Yehia was no longer able to combat it.

Free State Citizenship.—Another step in complete

nationalization was taken by the De Valera Government in the issuance of the citizenship bill to be passed at the coming session of the Dail. The term "British subject" is replaced by that of "Irish Free State citizen." The status of British subjects belonging to any of the States of the British Commonwealth dwelling in Ireland is not disturbed, and that of Free State nationals dwelling in the Commonwealth remains unchanged. Special provisions are made for Irish residents in the United States, and in countries where reciprocal citizenship conventions exist. By this bill, the Free State is the first unit in the British Commonwealth to define legally the question of its own citizenship.

Saar Apprehensions.—A meeting in Paris on November 6 of François Laval, French Foreign Minister, and Roland Koester, German Ambassador to Paris, quieted to a considerable extent the alarm that had been felt concerning possible outbreaks in connection with the plebiscite in the Saar region in January of next year. Despite reports to the contrary and excited statements in the French press, M. Laval denied that the French were making military preparations to march into the Saar in the event of trouble, while Herr Koester promised Germany's fulfillment of the plebiscite agreements. Orders were issued from Berlin that no parades or political gatherings should be held in the vicinity of the Saar border. Opinion at Geneva appeared undecided as to whether it would actually be for the best advantage of the League of Nations if the Saar should vote to remain under its tutelage. In the meanwhile, the Saar commission, internationally composed, was making elaborate preparations to ensure freedom and secrecy for the plebiscite balloting.

Catholics Battle Paganism.—A renewed offensive against Dr. Alfred Rosenberg's pagan faith movement was launched by Catholic leaders. A volume of studies refuting Herr Rosenberg's "Myth of the Twentieth Century" was distributed to Catholic priests in the Berlin diocese. Bishop Bares wrote the foreword and enjoined his priests to use it against their pagan foes. Bishop Kaller of East Prussia, speaking to 50,000 pilgrims, said: "Those who want a national church are trying to tear us away from Rome. They talk of positive Christianity, but positive Christianity is had only where there is recognition of Christ and His whole Gospel." Replying to Baldur von Schirach, leader of the Hitler Youth, who asserted that "only a small bunch of Catholic youth leaders who consider their offices more important than the Great Germany stand in the way of an amalgamation of Catholic youth with the Hitler Youth," Bishop Kaller declared that the Church would never give up its own youth groups.

Goebbels Glad.—Dr. Paul Joseph Goebbels, Minister of Propaganda, told Germany's youth over the radio he was glad it no longer debated religious questions. The situation in the Protestant Church was still in a ferment. German Christians in various places broke up meetings

of opposition pastors. Chancellor Hitler's recent concessions concerning Protestant independence, hailed as a victory by some, were interpreted by others as tactical moves to soothe the opposition. These latter expressed the belief that the plan to bring all churches under State sovereignty had not been completely abandoned. Rumors of the impending resignation of Reichsbishop Mueller were current but were denied. The Rev. Martin Niemoeller, head of the Pastors' Emergency Federation, told Protestants: "Our next enemy is Rosenberg." Recognition by the State of Rosenberg's pagan faith movement as a "third religion" having the same privileges as the Catholic and Protestant Churches was said to have been promised by Chancellor Hitler.

German Shops Raise Prices.—An average rise of about twelve per cent in prices, particularly of foodstuffs, was reported. Many stores accused of quoting above the official price were closed by the police. New restrictions were placed on the importation of American automobiles. An agreement was reached by which Germany will pay British exporters and bondholders. The plan to make part payment of interest claims to American creditors was canceled.

Japan Questioned on Fortifications.—The Mandates Commission of the League of Nations questioned sharply the Japanese representative at Geneva, Mr. Ito, concerning reported fortifications and other naval or military expenditures in the Japanese Pacific Islands. Such action on Japan's part would constitute a violation of the mandate under which the islands are held. Mr. Ito made flat denial of any such developments, and the Tokyo Foreign Office characterized the fears as groundless. Little or no progress was made in the naval conversations continued at London between the Japanese, the British, and the Americans. Suggestions by the British of possible compromise proposals for the Japanese met only with the reiteration that Japan could not abandon her principle of naval equality.

Impasse in Manchukuoan Oil Monopoly.—On November 5 Foreign Minister Hirota answered the United States and British protests about the proposed oil monopoly in Manchukuo. It proved as unsatisfactory as an earlier note. In consequence diplomats in Tokyo were reported as considering further representations futile. The Japanese Government contended that the monopoly did not violate the "Open Door" principle: accordingly, she was washing her hands of the entire matter. Contrary to expectations, the Foreign Minister's note did not discuss the Nine-Power treaty, which the United States considered was being menaced by the monopoly, or the general relations between Manchukuo and those nations that have thus far failed to recognize the new Mukden Government.

Chile Repairs Blasphemy.—As an aftermath of a blasphemous speech made by a radical deputy in Parlia-

ment on November 9, Archbishop Campillo, of Santiago, ordered a triduum of reparative exercises in the churches. The public reactions both in Parliament and in the press to the remarks of the deputy, Eleodoro Guzman, were almost unprecedented, the newspaper *Mercurio* editorially demanding that Sr. Guzman be expelled from the Chamber. An open fight on the floor was prevented by a recess declared by the presiding officer. When Parliament reconvened a number of the deputies took the occasion to make a public profession of their Faith.

Slovakian Situation.—Anxiety was created in Czechoslovakia by the fact that on October 24 the *Slovak*, organ of Msgr. Hlinka's Popular party, announced that the party intended to present a bill for the autonomy of Slovakia. The announcement was preceded, in September, by Msgr. Hlinka's visit to Bohemia, where he had spoken in favor of unity between the Czech and Slovak Catholics; followed, however, by an address upon his seventieth birthday which seemed again to emphasize the divisions.

Soviets Exile 12,000.—Wireless to the New York *Times* from Helsingfors, on November 1, stated that about 12,000 persons of Finnish blood, including women and children had been exiled to Siberia from Russian districts adjoining Finland. The offense was said to be the expression on the part of many of a desire to emigrate to Finland. The refugees had founded settlements in Siberia, where they had suffered intensely from cold and food shortage.

Cooperatives in Argentina.—To increase the meat exports of Argentina, a nation-wide cooperative organization with the approval of the Government has been formed with a charter which runs for fifty years. The set up of the cooperative will be under the direction of the National Meat Board, an agent of the Government in their recovery plan. Producers will be required to deposit with the Meat Board a tax of one per cent of their sales. Shares in the organization will be sold to producers for every ten pesos of paid-in capital.

Next week it will be a great pleasure to present to our readers a paper which was written at the request of the editor of a popular magazine, and when presented, rejected. It will be by Thomas F. Woodlock; and the title will be: "What Catholicism Means to Me."

J. C. Walsh made a trip to Ireland during the summer and came back with some definite impressions. He has put them down in a report, "Change in Ireland." The title will explain his reactions.

How an enthusiast set a handful of engineering students on fire with love of good music will be told by Andrew Corry in a paper, "Our Colleges and Church Music."

Floyd Anderson's "Tips for Tippers" has been unavoidably held over.